A Scholastical HISTORY

of the

Canon of the

HOLY SCRIPTVRE

or

The Certain and Indubitate Bookes thereof as they are Received in the CHVRCH of ENGLAND

Compiled

By. D^r. Cosin D^n. of P. & m^r. of S^t. P. Coll. in the University of Cambridge then Sequestred & LATE LORD B^p. of DVRESME

S^t. Luc. XVI

Habent Mosen & Prophetas Audiant illos

LONDON

Printed for Robert Pawlett at the Signe of the Bible in Chancery Lane neare Fleet Street

W. Dolle Scul.

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COMPILED

By Dr Cosin, Dn of P.

AND

Mr of St P. C. in the UNIVERSITY of CAMBRIDGE, Then Sequestred;

And Late Lord Bishop of *Dureſme.*

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A SCHOLASTICAL HISTORY

REVERENDO

IN CHRISTO PATRI, AC DOMINO

Dno Matthæo

ELIENSI EPISCOPO.

ANTIQUÆ FIDEI VIRO,

ET IN REBUS SACRIS
EXERCITATISSIMO.

DOCTR. ET RELIG. IN ECCL. ANGL.
ADSERTORI AC CONFESSORI
MAXIMO.

VERÆ INVICT.--QUE MAGNANIMITATIS
PRÆSULI.

ET COLL. S. PETRI IN ACAD. CANTABR.
PATRONO.

JOH. COSINUS DEC. PETROB.

EJUSD. FIDEI, DOCTR. RELIGIONIS,
ECCLESIÆ ET COLL.
ADMINISTER

HANC SUAM HIST. SCHOLASTICAM
E SACRIS PAGINIS,
VETERIB.--QUE AC RECENTIOR. SCRIPTIS
ADORNATAM,
ATQUE A VIRIS RER. DIVIN. PERITIS
LECT. ET APPROBATAM.

L.M.D.D.D.

REVERENDO

IN CHRISTO PATRI, AC DOMINO

D^no Matthaeo

ELIENSI EPISCOPO.

ANTIQUÆ FIDEI VIRO,

ET IN REBUS SACRIS

PERPETUITATIS

DOCTR. ET RELIG. IN ECCL. ANGL.

ASSERTORI AC CONFESSORI

[illegible]

[illegible] QUE MAGNANIMI FATIS

PRÆSULI

[illegible]

[illegible] D. [illegible] REVSOR,

[illegible] D. [illegible] REGIONIS

HANC SUAM HISTORIAM ECCLESIASTICAM

IN SACRIS PATRIIS

[illegible]

[illegible] A VIRIS PER DIVIN. PERITIS

[illegible]

THE CANON of SCRIPTURE, Recited In the VIth Article of Religion, Set forth by The CHURCH of ENGLAND.

An. Dom. MDLXII.

HOLY SCRIPTURE containeth all things necessary to Salvation; So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite, or necessary to Salvation.

By the Name of the HOLY SCRIPTURE, we do understand those CANONICAL BOOKS of the OLD and NEW TESTAMENT, of whose Authority was never any doubt in the CHURCH.

The NAMES and NUMBER of the CANONICAL BOOKS, are

Genesis.	*I Of Samuel*	*The B. of Hester.*
Exodus.	*II. Of Samuel.*	*The B. of Job.*
Leviticus.	*I. Of Kings.*	*The Psalms.*
Numbers.	*II. Of Kings.*	*The Proverbs.*
Deuteronomy.	*I. Of Chronicles.*	*The B. of Ecclesiastes.*
Josuah.	*II. Of Chronicles.*	*The Songs of Solomon.*
Judges.	*I. Of Esdras.*	*IV Greater Prophets.*
Ruth.	*II. Of Esdras.*	*XII Lesser Prophets.*

AND

AND *the other* BOOKS (*as* Hierom *saith*) *the Church doth Read for Example of Life, and Instruction of manners; but yet doth it not apply them to establish any Doctrine.*

SUCH are THESE following.

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of Hester.
The Book of Wisdom.
Jesus the Son of Syrach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susannah.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

ALL the BOOKS of the NEW TESTAMENT, as they are commonly received; we do Receive, and account them CANONICAL.

THE NEW CANON of SCRIPTURE

First ſet forth by

The COUNCIL of TRENT;

And after confirmed, and declared to be received with other Articles of Faith by the BULLS of Pope PIUS the IVth.

Anno Dom. MDLX$^{III}_{IV}$.

CONC. TRID. SESS. IV. DECRET. I.

Decret. de CANON. SCRIPTURIS.

SS. SYnodus—Præſidentibus in ea Tribus Apoſtolicæ Sedis Legatis—Perſpiciens Veritatem ſalutarem & morum diſciplinam contineri in LIBRIS SCRIPTIS, & SINE SCRIPTO TRADITIONIBUS,—Orthodoxorum Patrum Exempla ſequuta, OMNES LIBROS tàm Veteris quàm Novi Teſtamenti, (cùm utriuſque unus Deus ſit Auctor,) nec non TRADITIONES ipſas, tùm ad Fidem, tùm ad Mores pertinentes, tanquam vel ore tenùs à Chriſto, vel à Sp. S. dictatas, & continuâ Succeſſione in Eccleſiâ Catholicâ conſervatas, PARI PIETATIS AFFECTU, AC REVERENTIA ſuſcipit & Veneratur.

SACRORUM verò LIBRORUM Indicem huic DECRETO adſcribendum cenſuit, ne cui dubitatio ſuboriri poſſit, quinam ſint, qui ab ipsâ Synodo ſuſcipiuntur.

Sunt verò infra-ſcripti,

Teſt. V. Quinque Moſis, Joſ. Judic. Ruth, IV Reg. II. Paralip. Eſdræ I, & II, qui dicitur Nehem. TOBIAS, JUDITH, Heſter, Job, Pſalterium David, CL. Pſal. Parab. Eccleſiaſtes, Cantic. Canticorum, SAPIENTIA, ECCLESIASTICUS, Iſaias, Hieremias cum BARUCH, Ezech. Daniel, XII Proph. Minores, DUO MACCABÆORUM I. & II.

Teſt. N. Quatuor Evang. &c.

Si quis autem LIBROS IPSOS INTEGROS CUM OMNIBUS SUIS PARTIBUS, Prout in Ecclesiâ Catholicâ legi consueverunt, & in veteri vulgatâ Latinâ Editione habentur, pro SACRIS ET CANONICIS NON susceperit; & TRADITIONES PRÆDICTAS sciens & prudens contempserit, ANATHEMA sit.

Omnes itaque intelligant, quo ordine, & viâ ipsa Synodus, post jactum Fidei Confessionis fundamentum, sit progressura; & quibus potissimùm TESTIMONIIS, AC PRÆSIDIIS IN CONFIRMANDIS DOGMATIBUS, & Instaurandis in Ecclesia Moribus, sit usura.

BULLA PAPÆ *PII* QUARTI

Super Formâ Juramenti Profess. Fidei.

Juxta Concil. Trid. in fine ejusd. Conc.

ITEM OMNIA à SS. TRID. SYNODO tradita, definita & declarata indubitanter recipio, atque profiteor; Simúlque contraria OMNIA — DAMNO, REJICIO, ANATHEMATIZO. Hanc VERAM CATHOLICAM FIDEM, Extra quam NEMO SALVUS ESSE POTEST, veraciter teneo, & eandem integram à meis teneri curaturum me spondeo, voveo ac juro. Sic Me Deus adjuvet; & hæc S. Dei Evangelia, &c.

TO THE

READER.

IN *this* Scholastical History *I give an Accompt of the* Canonical *and indubitate* Books *of* Holy Scripture, *as they are numbred* * *in the* VI Article of Religion *set forth by* the Church of England, *and have been received by the* Catholick Church *in all several Ages since the time of the Apostles, till the* Church of Rome *thought fit to compose and dress up a* New Additional Canon *thereof for themselves in their late* Council of Trent:

* *Vid* Art. VI. Eccl. Aug. Suprà recit.

Where it was one of the first *things they did, to lay this* Foundation *for all their* New Religion *which they built upon it*;

" *That the* Apocryphal Writings *and* Traditions *of* Men, were " *nothing inferiour, nor less Canonical, then the* Sovereign " Dictates *of* God, *as well for the Confirmation of* Do- " ctrinal Points *pertaining to* Faith, *as for the Ordering of* " Life *and* Manners; *but that both the* One *and the* Other *ought* " *to be embraced with the* same Affection of Piety, *and received* " *with the* like religious Reverence; *not making any difference* " *between them.*

V. Decret. Con. Trid. Suprà recitat.

Those Writings *of holy and learned men, who have been next after the Prophets and Apostles, as the shining Lights of the World in their several Generations before us, we reverence and honour in their kind; and those Ecclesiastical* Traditions, *which have been in use among us, and tend to the better preservation of Order and Piety in that Religion only,* * which was once Delivered to the Saints, *we acknowledge and receive, as far as their own variable Nature and Condition requireth, with all due re-*

* S. Jud. v. 3. *Fidei semel Sanctis traditæ.*

gard

gard; *but to make* either of theſe *Equal in Dignity or Authority with the* Divine Will *and* Word *of* God, *as the Maſters of the* Aſſembly at Trent *have done*; *and above all this, to Canonize a* Tradition, *which was not ſo much as a* Tradition *received in their* own *Church before*, (*as will appear by this preſent* Hiſtory,) *nevertheleſs commanding it to be received as a neceſſary Article of Faith, under pain of their unhallowed* Curſe, *and the Peril of* Eternal damnation, *this is ſo high and tranſcendent a preſumption, as that* God *himſelf hath laid* his Curſe *upon it; whereof it concerns them to take heed, leſt what they have vainly laid upon* others, *do not effectually reach to* themſelves, *and fall upon their own heads.*

But after this manner they began to ſet up their firſt *doctrinal* Tradition, *in their* laſt *Council, at* Trent; *which they call an* Oecumenical Council, *as if all the Biſhops in Chriſtendom had been there preſent, and voted in it; when it is well known that at the ſame* (a) *time, wherein this their* Additional Canon *of* Scripture *was firſt made*, (*which was then done chiefly by the procurement of* (b) Catharin, *and his Faction there, whoſe credit had otherwiſe been quite loſt, having been much impaired already, by his former & fierce* (c) *Oppoſition herein againſt the Writings of Cardinal* Cajetan, *the far more learned and Catholick Doctor of the Two,*) *it conſiſted not of above* (d) Fifty Perſons *in all; among whom ſome of them were only* (e) Prelates Titular, *and hired with Penſions to ſerve the Preſent turn.*

And the reſt of their Traditions *that follow,* (*wherein now conſiſteth the very Life and Being of their peculiar and proper Religion, that differeth from Ours, and the true Catholick Religion of every Church, and every Age before them*) *having been confirmed by* (f) *Pope* Pius *his Bull, and made ſo many* * New Articles *of* their Faith, (*as the* former *was*) *are all alike.*

a Concil. Trid. Seſſ. 4. XIII. April, Anno 1546.
b Vide hujus Libri num. 192.
c Vide nu. 173. in fine & 174.
d Vide nu. 190.
e Ibid. & num. 194.
f *Bulla Papæ Pii IV* Super forma juramenti Profeſſionis Fidei. *Sub finem Conc. Trid. Vid.* Num. 198 * *Ad cap. Cum Chriſtus, Extrà De Hæreticis.* Papa poteſt inducere novos Articulos Fidei. *Et Leo* X. *damnat hanc Lutheri propoſitionem,* Certum eſt in manu Eccleſiæ vel Papæ prorsùs non eſſe ſtatuere Articulos Fidei.

As

As first. I. "That (*g*) the Church of Rome is the MOTHER "and Mistress of all other Churches; *which is not only said against the Truth of all* Ecclesiastical History, *and the publick* (*h*) *Declaration of an ancient* General Council *(the Second among the first four) received & approved by all good Christians, but likewise against the express words of the* (*i*) Gospel *it self, and against the common sence & knowledge of all persons that can but read or hear it.* II. "That (*k*) the Pope of Rome is the Monarch "or Head of the Universal Visible Church, the Vicar or De-"puty of Christ, and in that Soveraign Authority the true "Successour of S. *Peter*, as Prince of the Apostles; by ver-"tue whereof his Papal Determinations and Prescripts are "to be obeyed, in what matter so ever he shall be pleased "to declare himself. *I will not now mention the infamous Power,* (*that otherwhiles he hath assumed to himself,*) *of deposing a just and lawful King from his rightful Inheritance; or of freeing his*

g Conc. Trid. Sess. 7. Can. 3. de Bapt. *Si quis dixerit, in Ecclesia Romana, quæ omnium Ecclesiarum MATER est, & Magistra, non esse, &c. Anathema sit.* Et Sess. 22. de Sacr Missæ. cap. 8. *A Sancta Romana Ecclesia, Omnium Ecclesiarum MATRE,* &c. Et in Bulla prædicta. *Juxta hanc et non aliam formam Professionum Fidei solenniter fieri--districtè præcipiendo mandamus hujusmodi sub tenore; Ego N. firmâ fide credo & profiteor omnia & singula--Item credo et agnosco Romanam Ecclesiam Omnium Ecclesiarum MATREM esse & Magistram. Extra hanc fidem nemo potest esse Salvus.* *h* Concil. Constantinopolit. 1. *in Epist. Synodali ad Damasum Papam, & Rom. Synodum* Τῆς ὑ γε μητρὸς ἁπασῶν τ Ἐκκλησιῶν τ ἐν Ἱεροσολύμοις, *&c.* S. Luke 24. verse 47. *And that Repentance and Remission of sins should be preached in his Name to all Nations, beginning at Jerusalem.* *k* *Ex ipsis Pontificiis Dictatibus Hildebrandi sive Greg. VII in Concil. gen. Rom.* Unicum est Nomen in mundo, Papæ Videl. Rom. *Item.* Solus Romanus Pontifex jure dicitur universalis: *Addit Gretserus Jesuita,* jure Divino. *Conc. Lugd. gen. sub Greg. X. ut habetur in Sexto Decretal. Tit. de Electi. c. ubi.* Romanus Episcopus est Vicarius Christi, Successor Petri, Rector Universalis Ecclesiæ. *Concil. Flor. sub Eug. IV.* Definimus Romanum Pontificem in universum orbem tenere Principatum, & Successorem esse B. Petri Apostolorum Principis, & verum Christi Vicarium, totiusque Ecclesiæ Caput & omnium Christianorum, &c. *Concil. Later. sub Leone X Sess.* 8 Papa Rex Regum & Orbis Terrarum Monarcha; & *Sess.* 9. Adorabunt eum omnes Reges Terræ. Omnis illi uni in Cœlo & in Terra tradita est potestas. Et *Sess.* 11. Pastor Æternus Petri Successores Vicarios suos instituit, quibus ità obedire necesse est, ut qui non obedierit, morte moriatur *Conc. Trid.* (*wherein all the former Decrees were confirmed*) *Sess.* 14 c. 7. Pontifices Max. pro Suprema Potestate, sibi in Ecclesia universa traditâ, &c. *Et Bulla Pii IV. prædict. de professione fidei*; Romano Pontifici B. Petri, Apostolorum Principis, Successori, ac Jesu Christi Vicario veram obedientiam spondeo, ac juro; cætera item omnia à Sacris Canonibus & Oecum Conciliis, ac præcipuè Tridentinâ Synodo tradita, definita, & declarata, indubitanter recipio atque profiteor, simúlque contraria omnia--damno, rejicio, & anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, sponte profiteor, & teneo, & constantissimè à meis, teneri & doceri curaturum me voveo ac juro, &c.

natural

natural and ſworn ſubjects from their Bond of Faith and Allegiance towards him; (*which are the* Dictates *of Pope* Hildebrand;) *But I note onely at preſent the Authority that he aſſumeth over the* Scriptures of God (*the ſubject of all* our Hiſtory,) *which* (*l*) He *and his* (*m*) Followers *make to be greater then any thoſe* Scriptures *have*; *for it is another of the ſame Pope's* Dictates, *confirm'd by the* Bull *of* Pius *the* IV. *in his* (*n*) *Profeſſion of the Tridentine Faith*, "That (*o*) the Canonical "Scriptures themſelves ſhall be no Canonical Scriptures, "unleſs he gives them Authority and Allowance ſo to be. *Which is as much as to ſay, that when he* (*p*) *pleaſeth, he may take away all Authority from them.* III. *Then*, (*q*) "That all Scri-"ptures are to be expounded according to the Senſe of this "Roman Church; which muſt herein be held to be the "only Judge; and to follow the unanimous conſent of the "Ancient Fathers. IV. *Next, That there are* (*r*) truly and "properly Seven Sacraments, neither more nor leſs, inſti-"tuted by Chriſt himſelf *in the New Teſtament.* V. "*That* "(*ſ*) in their Maſs there is a Real Tranſubſtantiation of the "Elements into the Body and Blood of Chriſt, (*t*) remain-

l Greg. VII dictatus in Concil. Rom. Sup rà citat. *m Silveſt. Prier. Rom. dial. adv. Luth.* Ejus enim (Pontificis) auctoritas major eſt quàm Scripturæ. *n ubi ſuprà.* Cætera omnia à Sacris Canonibus &c. (*whereof this Dictate of Greg. the ſeventh is one.*) *o Dictat. 16. Suprà citati.* Nullum Capitulum, nulluſqúe Liber Canonicus habetur abſque illius auctoritate, *Nicol. Papa I. Can. ſi Romanor. diſt. 19:* Vetus & Novum Teſtamentum ſunt recipienda, non Codici Canonum annexa, ſed quod de illis recipiendis S. Papæ Innocentii prolata eſt ſententia, cujus auctoritate utrumque recipiendum eſt. *Addit Baronius ad An. 553. n 2: 4.* Ab arbitrio enim Pontif. Rom. pendet, quid velit eſſe in univerſa Eccleſia Sacroſanctum. *Imò Presbyter alter Congreg. Oratorii Thom. Bozius, dum Romanæ Curiæ, Ejuſque Pontifici adulatur, eò uſque provehitur, ut affirmet* (De Sign. Eccl. lib. 16. c. 10.) Quòd ſit falsò & impudenter dictum, Divinam Scripturam eſſe majoris auctoritatis, quàm ſit Eccleſiæ, (*i*) *P. R. p. Quod Tertullianus Ethnicis reponebat, Apologetic. cap.* 5. Apud vos de Humano Arbitratu Divinitas penſitatur; niſi Homini Deus placuerit, Deus non erit. Nam Papa (*ut habetur in Gloſſa ad Cap. Quanto. Tit. 7. Primi Decretal. ad verba*, Veri Dei vicem.) dicitur habere cœleſte Arbitrium; & ideo etiam Naturam rerum immutare poteſt--quia in his, quæ vult, ei eſt pro ratione voluntas, nec eſt qui Ei dicat, Cur ità facis? &c. *Item, Gloſſ. in Extravag. Joh. 22. Tit. de verborum Signif. cap. Cum inter.* Credere Dominum Deum-noſtrum Papam--ſic non poſſe ſtatuere, prout ſtatuit, hæreticum cenſeretur. *q Conc. Trid. Seſſ. 4. Decret. de uſu S. Scr. & Bulla Pii Quarti.* Sacram Scripturam juxta eum Senſum, &c. *r Conc. Trid. Seſſ. 7. Can. 1. de Sacram. in genere.* Si quis dixerit, &c. Anathema ſit. *Et Bulla prædict.* Profiteor VII eſſe Sacramenta, &c. *ſ Concil. Trid. Seſſ. 13. Can. 2. t Ibid. Can. 4.*

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"ing after the Communion is done; and likewiſe (*u*) a pro-
"per and propitiatory Sacrifice there offered up by the
"Prieſt for the Sins of the Quick and the Dead, the ſame
"that Chriſt offered upon the Croſs. VI. *That* when (*x*) the
"Prieſt receiveth the Sacrament *alone*, and when (*y*) he
"giveth to others but under *one kind* only, yet it is a law-
"ful, and a compleat Communion, * notwithſtanding *that*
our Saviour *otherwiſe appointed it.* VII. That after "this
"Life there is a (*z*) penal Purgatory to be undergone for
"the Expiation as well of venial Sins, as the payment of
"temporal puniſhments due to mortal ſins; and that dead
"mens ſouls there detained are help'd by the Suffrages of
"the Living, and the ſaying of Maſſes. VIII. *That* (*a*) The
"Saints above in heaven, (*or any whom it ſhall be the Pope's*
"*pleaſure to Canonize*) ought to be religiouſly invocated;
"*and that* they (*b*) underſtand as well the minds as the
"words of thoſe that pray to them. IX. *That* (*c*) Whoſo-
"ever will not fall down before Reliques and (*d*) Images, to
"kiſs and worſhip them according to the preſent practice
"of the Church of *Rome*, and the Decrees of the Second
"Council at *Nice*, are to be accurſed and damned. X. *That*
"the plenary power and preſent uſe of *Indulgences*, (*e*) was
"ordained and left by Chriſt in his Church, which
"anciently put the ſame into practice; and that the de-
"nial hereof ought to be Anathematiz'd. XI *And laſtly*

u Ibid. Seſſ. 22. *cap.* 2. *& Can.* 1. *Et in Bulla Prof. Fidei.* Profiteor pariter in Miſſa offerri Deo verum, proprium, & propitiatorium Sacrificium, &c. Et fieri converſionem, &c. quam Cath. Eccl. Tranſubſtantiationem appellat. *x Conc. Trid. Seſſ.* 22. *Can.* 8. *de Sacr. Miſſ. y Ibid. Seſſ.* 21. *Can.* 1, 2, 3. *de Com. ſub utraque. Bull. prædict.* Fateor etiam ſub altera tantùm ſpecie totum, &c. verúmque Sacramentum ſumi: * *Synod. Conſtantien.* Hoc non obſtante, quòd Chriſtus Dominus ſub utraque ſpecie inſtituerit, & adminiſtraverit. *z Conc. Trid. Seſſ.* 6 *de Juſtificat. Can.* 30. *& Seſſ.* 22. *de Sacr. Miſſ. Can.* 3. *& Seſſ.* 25. *decret. de Purg. Item. Bull. prof. præd. a ibid. Seſſ.* 25. *decret. de Invocat. Sanct. b Ibid.* Voce vel Mente ſupplicare. *c Ibid.* Affirmantes Sanctorum Reliquiis venerationem non deberi, damnandi ſunt. *d Ibid.* Ut per Imagines quas oſculamur, & coram quibus procumbimus Chriſtum adoremus & Sanctos veneremur, id quod 2æ Nicenæ Synodi Decretis eſt ſancitum. ——— Si quis autem his Decretis contraria ſenſerit; Anathema ſit. *e Ibid. decret. de Indulg.* Poteſtas conferendi Indulgentias à Chriſto Eccleſiæ conceſſa eſt, quæ etiam antiquiſſimis temporibus illa uſa fuerit. Uſus igitur Indulgentiarum retinendus eſt, & contradicentes Anathemate damnandi.

" That *(f)* all the Definitions, Decrees, Canons, and Declara-
" tions made in their former Councils, and eſpecially in this
" their laſt Council of *Trent*, ought to be wholy and inviolate-
" ly, undoubtedly and devoutly profeſſed, taught, preach'd,
" and received as the true Catholick Faith, out of which
" none can be ſaved.

f Ibid. de recip. decr. Conc. Ut quæ Decreta ſunt, ab omnibus devote recipiantur, & fideliter obſerventur. *Item Bull. prof. fidei.* Cætera item omnia à Sacris Can. & Oecum. Conc. & præcipue à Sacro-ſancta Trid. Synodo tradita, definita & declarata indubitanter recipio atque profiteor; ſimúlque contraria omnia damno, rejicio atque anathematizo. Hanc veram Catholicam fidem, &c. integram & inviolatam veraciter teneo,& ab aliis teneri, &c. me curaturum juro.

But all theſe New Traditions, *as they have no ground in* Scripture, *ſo have they as little Teſtimony of* Antiquity *to be brought for them; out of* both *which we preſcribe againſt them* all.

For it is but a vain pretence of Antiquity, and a meer abuſing of the World, when they go about to make ſimple people believe, that all which they profeſs and believe hath the conſent of all Ages for them, and that all the Ancient Fathers and Biſhops of the Church *never taught, nor believed otherwiſe then they now do.*

The Truth and ſtrength of which their Aſſertion, in one *of their peculiar and prime* Traditions, *firſt ſet forth in their late Aſſembly at* Trent, *I examine in this* Hiſtory. *Whereby I truſt it will be made manifeſt to the Reader, That thoſe Men, who do now ſo buſily endeavour to ſeduce the Sons and Daughters of the* Church *of* England *from the Grounds and Truth of* our Religion, *which is no other then what we have received from* Chriſt *and his* Univerſal Church, *termed nevertheleſs by them a* New Church, *and a* New Religion, *that began in the days of King* Henry *the* VIII. (*which is as true, as if they ſhould ſay, A ſick perſon began then firſt to live, when he recovered from the diſeaſe and diſtemper that was before upon him; for we are the* ſame Church *ſtill, (as he the* ſame perſon) *that we were before, tho in a better eſtate and health of our ſouls, in a greater ſoundneſs and purity of Religion, then indeed we were before, when they had to do with it, and infected us;*) *that theſe Men I ſay, who untruly term us* Noveliſts, *are in truth themſelves the greateſt*

greateſt Noveliſts *of any in the World beſides: And muſt be content (both in this peculiar Article of their Religion, which we now ſet forth & examine through the ſeveral Ages of the Church, and likewiſe in others, which we may, by the grace of God, examin in the like manner hereafter,) to come behind in time, after divers of thoſe* Noveliſts, *and diſturbers of true Religion, that now bear vogue among us.*

It is a matter of Fact *this, that is here tryed, which may be put to a Jury of Twelve Men, that have no lawful Exception to be taken againſt them; but I give them more, and put it to many ſuch, one after another; that there may be no want. Which in ſuch caſes, as this is, will be the faireſt way of trial to find out the truth, and leave the Reader to judge of it, on whoſe ſide it ſtandeth.*

In the gathering of my Witneſſes *together, and Collecting this* Scholaſtical Hiſtory, *I muſt acknowledge to owe ſomewhat unto thoſe learned* men, *that have heretofore taken pains in this behalf, as well at home in our* own Church, *as abroad in* others. *Yet (let it be ſaid without derogation from any of them,) this* Book *hath been judg'd, by* * Him *that firſt requeſted me to make it a part of my Imployment, (tho he was a* * *Perſon well able to have more perfectly done it himſelf,) and by other Men of knowledge, (Profeſſors of true Religion and Learning,) who have read it after him, and many times moved him to commit it to the Preſs; that it would give more ample ſatisfaction, and clear the Paſſages in Antiquity from the Objections that ſome late Authors on the* Roman *ſide bring againſt us, then thoſe other Writings of Home or Foreign Divines have done, that are extant in this kind. For beſides the whole Frame and order of the Book, inſiſting upon the right and beſt way of enquiry into this matter by an Hiſtorical diſquiſition of the univerſal Tradition and Teſtimony of Gods Church herein unanimouſly delivered in all Ages from the Apoſtles times (and before) to ours: My Obſervations as I paſs along both through the Ancient & Later Writers that have ſaid any thing of this ſubject, are many of them New; and where I have followed others, even there alſo I have added much of my own, to advance and manifeſt the Truth that is in them; having no other aim, than*

* Mr P. *Gunning*; (now the Right Reverend the Lord Biſhop of *Chicheſter*; & *Regius Profeſſor* of Divinity in *Cambridge*)

herein to de ſerviceable to the Truth of God, *ſet forth and profeſſed by the* Church of England; *which Truth we endeavor, in theſe wavering and lapſing times, to preſerve entire and upright among us.*

My Diſcourſe is continued, and not interrupted with quotations of Authours, *which I have diligently ſearched, and placed, all the way, in the* Margin. *The language that I uſe, is familiar, clear, and inoffenſive, (which I truſt will make it the more acceptable,) for I neither affect, nor approve any other.*

But if I may unwittingly have ſaid any thing, that ſhall be found to diſagree either with any paſſage in the Holy Scriptures, *or with the conſent of* Antiquity *in the Senſe and Interpretation of thoſe* Scriptures, *(which yet, I hope well, will not be found;) I do here beforehand revoke and unſay it already.*

At my Retirement in *Paris* this 17 Feb. 1657.

Joh. Coſin.

An Addition *of certain* Teſtimonies *to be noted for the clearer underſtanding of divers places in this Book.*

AD NUM. I.

S. Auguſtinus de Civit. Dei Lib. XI. cap. III.

FIlius Dei priùs per PROPHETAS, deinde per SEIPSUM, poſtea per APOSTOLOS, quantum SATIS eſſe judicavit, loquutus, etiam SCRIPTURAM condidit, quæ CANONICA nominatur, Eminentiſſimæ Auctoritatis, cui Fidem habemus de his rebus, quas ignorare non expedit, nec per nos ipſos nôſſe idonei ſumus.

Alph. Toſtatus præfat. in Matth. q. V.

Magna, imò maxima omnium Auctoritatum, quæ ſub Cœlo eſſe poteſt, eſt Auctoritas *S.* SCRIPTURÆ.

AD NUM. II.

Thom. Primâ q. 1. in corp. Art. X.

Innititur Fides noſtra Revelationi Apoſtolis & Prophetis factæ, qui CANONICOS LIBROS ſcripſerunt; non autem Revelationi, ſi quæ fuerit ALIIS DOCTORIBUS facta.

AD NUM. VIII.

Joh. Gerſon de vita Sp. Lect. 2.

Hîc aperitur modus intelligendi illud Auguſtini dictum [*Ego Evangelio non crederem, niſi Eccleſiæ Catholicæ me commoveret Auctoritas; contr. Ep fundam. cap.* 5.] Ibi enim Eccleſiam ſumit pro Primitivâ Congregatione fidelium eorum, qui Chriſtum viderunt, audierunt, & ſui Teſtes extiterunt.

Th. Wald. doctrinal. Lib. 2. cap 21.

Sufficiat Univerſali Eccleſiæ pro præconio poteſtatis ſuæ modernæ, quòd olim hoc fecerit, unde gloria poteſtatis ejus valeret ad poſteros; ita quòd adhuc ſine Primæ Eccleſiæ auctoritate (*quæ eſt auctoritas Teſtificandi, ſicut poſtea explicet*) Scriptura aliqua nec legi poterit, nec haberi pro certâ. Et hoc ſapuit

ſapuit, cùm diceret Auguſtinus, *Evangelio non crederem*,&c.

Non laudo ſupercilium, quod quidem attollunt, volentes occaſione hujus *Dicti* Decretum Patrûm in Eccleſia majoris eſſe auctoritatis, culminis, & ponderis, quàm ſit Auctoritas Scripturarum. Quod quidem non tàm videtur ineptum, quàm fatuum; niſi quis talis dicat, Philippum fuiſſe majorem Chriſto, quando induxit Nathanielem ad credendum, Chriſtum eſſe illum, quem ſcripſit Moſes in Lege & Prophetis, ſine cujus auctoritate (teſtimonio) tunc non advertiſſet. Et ſi ſic; dicat conformiter Parentes noſtros carnales aut Pædagogos eſſe altiores & eminentiores Chriſto; quia Eorum auctoritate (teſtimonio) ab infantia didicimus, quid de Chriſto ſit credendum, quid ſperandum.

Joh Driedo de Eccl. Scrip. & Domg. l. 4. c. 4.

Auguſtinus autem cùm dicit, *Ego Evangelio non crederem, niſi me Catholicæ Eccelſiæ commoveret auctoritas*, intelligit de Eccleſia Catholica, quæ fuit ab initio Chriſtianæ Fidei, ſecundùm ſucceſſionem Epiſcoporum creſcens ad hæc uſque tempora; quæ ſanè Eccleſia complectitur Collegium Apoſtolorum, qui Chriſtum & miracula ejus videntes, Doctrinàmque Fidei ex ore ejus audientes, SCRIPTURAS TRADIDERUNT.

Gerard. Joh. Voſſius. Præf. in diſſertat. de Geneal. Chriſti.

Unde potiùs Codices eos, qui CANONEM SCRIPTURÆ conficiunt, à Prophetis eſſe & Apoſtolis profectos colligatur, quàm quòd ſecuti apud Nationes lampada alii aliis dabant, ità, longéque certiùs Eccleſia, fidelis Scripturarum cuſtos, has ipſas, quaſi de manu in manus, TRADIDERIT Nobis? Nec eo offendi aliquis debet, quòd de Scripturis, ut Traditionibus loquar; cùm hæ in iis, quæ Apoſtoli TRADIDERE, familiam ducant.

Ad NUM. XXII, XIII. & XLIII.

Vinc. Lirin. Commonitor. Cap. 4. 25, 39.

Quicquid non unus, aut duo tantum, ſed omnes pariter uno eodémque conſenſu apertè, frequenter, perſeveranter tenuiſſe, ſcripſiſſe, docuiſſe cognoverimus; quicquid UNIVERSALITER

VERSALITER TRADITUM sit, quod UBIQUE, quod SEMPER, quod ad OMNIBUS creditum, id pro indubitato, certo, ratóque habeatur.

Quicquid verò, quamvis ille Sanctus & Doctus, quamvis Episcopus, quamvis Confessor & Martyr, præter omnes, aut etiam contra Omnes senserit, id inter Proprias & Occultas (Apocryphas) & privatas opiniunculas à communis, publicæ, ac generalis Sententiæ auctoritate secretum sit.

Antiqua Sanctorum Patrum Consensio non in omnibus Divinæ Legis Quæstiunculis, sed solùm, certè præcipuè, in Fidei Regulâ, magno nobis studio investiganda est, & sequenda.

Ad NUM. CXCIX. in Margine.

Conr. Hornæus de Sacra Scriptura.

Consensus enim Ecclesiæ non est Principium constitutivum rerum credendarum, sed confirmativum seu roborativum tantúm.

Ad Corollarium post NUM. ult.

Vinc. Lirinen. Commonitor. Cap. 2. & antepenult.

Qui in Fide sanus atque integer permanere vult, duplici modo munire fidem suam, Domino adjuvante, debet, DIVINÆ LEGIS AUCTORITATE, tum deinde ECCL. CATHOLICÆ TRADITIONE: non quia CANON SCRIPTURÆ solus non sibi ad universa sufficiat, sed quia verba Divina pro suo plerique arbitratu interpretantes, varias opiniones, erroréque concipiant.

Ph. Melanchthon, Resp. ad Clerum Con.

Regulam Doctrinæ sequimur certam, SCRIPTA PROPHETARUM & APOSTOLORUM; Symbola Apostolicum, Nicænum, & S. Athanasii; Sententias Synodorum veterum, quæ probantur, Nicenæ, Byzantinæ, Ephesinæ, Chalcedonensis, & similia purioris Ecclesiæ vetustæ Testimonia. Nec dubitamus hoc genus doctrinæ, quod profitentur Ecclesiæ nostræ, verè esse Consensum Ecclesiæ Catholicæ.

Ecclesiæ Nostræ habent evidens & firmum Testimonium Primæ Ecclesiæ, quod non dubito Omnium Posteriorum judiciis

diciis opponere, qui veterem Doctrinam, veteréſque Ritus multis Erroribus contaminârunt.

Mart. Chemnit. 1. Parte Exam. Conc. Trid. de Traditionib.

Simplex veritas firmiter fundata, & ſibi benè conſcia nec reformidat, nec ſubterfugit vera antiquitatis Teſtimonia.

Nullum eſt dubium, Primitivam Eccleſiam accepiſſe ab Apoſtolis & viris Apoſtolicis non tantùm TEXTUM, ut loquimur, SCRIPTURÆ, verùm etiam legitimam & nativam Ejus Interpretationem.

Fatemur nos ab illis diſſentire, qui fingunt Opiniones, quæ nulla habent Teſtimonia ullius Temporis in Eccleſia; Sentimus etiam nullum Dogma in Eccleſiâ Novum, & cum TOTA ANTIQUITATE pugnans recipiendum.

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CHAP. *XVIII.*

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The Concluſion, and Summary of all the former Chapters p. 22.

CXCIX. A defence of the *Church of England*, and thoſe that adhere to it, by the *ancient Church* of the *Old Teſtament*; by *Chriſt* and his *Apoſtles* in the *New*, and by all the *Fathers* and *Doctors* of the Church that followed. *All* which are condemned by the Decrees and *Anathema* of the later *Aſſembly at Trent*: which is *Cauſe* enough (if there were *no other*, as *many other* there be) to reject it.

CHAP. *XX.*

The Remainder. p. 223.

CC. The *Canonical* and undoubted *Scriptures* being our *Foundation*, we are to *believe* and *live* according to the *Rules* therein preſcribed us. The *Golden Rule* of the *Church of England.*

A Scholastical History OF THE CANON OF THE HOLY SCRIPTURES.

OR,

The Certain and Indubitate Number of Canonical Books that belong thereunto.

CHAP. I.

THE PREFACE.

I. THE BOOKS OF SCRIPTURE are therefore called CANONICAL, because as they had their Prime and Sovereign AUTHORITY from GOD Himself, by whose divine *Will* and [a] *Inspiration* they were first written, and by whose blessed Providence they have been ever since preserved and delivered over to posterity, so have they been likewise received, and in all times acknowledged by his Church to be the Infallible Rule of our FAITH, and the PERFECT

[a] 2 Tim. 3. 16. *All Scripture is of divine Inspiration.* 2 Pet. 1. 21. *The Holy Men of God spake, as they were moved by the Holy Ghost.* S. Luke 1. 70. *As he spake by the mouth of his holy Prophets.*

[b] 2 Tim. 3. 15. & 17. *S.* Joh. 20. 31. *Tertul.* adv. Hermog. c. 22. *Adoro Scripturæ plenitudinem.* Orig. Tract. 27. *in* Mat. *S. Scriptura Verissima REGULA in dogmatibus.* S. Chrysost. hom. 13, *in* 2 ad Tim. *Exquisita Omnium Rerum TRUTINA & REGULA.* S. Aug. lib. 2. contr. Donat. c. 6. *Divina* STATERA. Idem de doctr. Christ. lib. 2. c. 9. *In quibus inveniuntur illa omnia, quæ continent* FIDEM, *MORES que* VIVENDI. Idem de bono vid. c. 1. *Sacra Scriptura nostræ doctrinæ* REGULAM *figit.* Vinc. Lirin. Commonitor. c. 2. & 41. *CANON Scripturarum* PERFECTUS *est, sibique ad omnia satis superque sufficit.* S. Athanasius, lib. cont. Idol. ad Mac. *Sacræ & Divinitus inspiratæ Scripturæ perse sufficiunt ad veritatis Indicationem.*

SQUARE of our ACTIONS in all things that are any way needful for our Eternal Salvation.

II. Other BOOKS, What Honour soever they have heretofore had in the Church, or what is there still continued to them; yet if they cannot shew all these Marks and Characters upon them; 1. That they are of Supreme and Divine Authority; 2. That they were written by Men specially Acted and Inspired for that purpose by the Spirit of God: 3. That they were by the same Men and the same Authority delivered over for such to all Posterity: 4. That they have been Received for such by the Church of God in all Ages: and 5. That all Men are both to regulate their Faith, and to measure their Actions by them; as by the undoubted Witnesses of God's Infallible Truth, and Ordinances declared in them; if they want any of these peculiar and proper Notes of Difference, whereby the BOOKS of God are distinguished from the WRITINGS of MEN; Pious and Useful Books they may be in their Kind, but they shall want that Honour, which is specially reserved to the Dignity of SOVEREIGN and DIVINE SCRIPTURE, whereunto this Honour is due (saith *S. Aug.*) and to no other Writing besides, * *That whatsoever is there said is undoubtedly True, and ought most firmly to be believed, without any further* † *Question or disceptation about it:* which cannot be said of any other Writing that was ever yet Composed, and sent abroad into the World.

* S. Aug. epist. 19. ad S. Hieron. *Ego* Solis *eis* Scripturarum Libris, *qui jam* Canonici *appellantur*, *didici hunc timorem, honoremque deferre, ut nullum eorum Auctorem scribendo aliquid erraſſe firmiſſimè credam.* Rursus *Tantummodo* Scripturis Canonicis *hanc ingenuam debeo ſervitutem, quâ eas* SOLAS *ita ſequar, ut conſcriptores earum nihil in iis omninò erraſſe, nihil ſallaciter poſuiſſe non dubitem.* † Idem de Bapt. contr. Donatiſtas, lib. 2. cap. 3. *Quis neſciat* Sanctam Scripturam Canonicam *tam Veteris quàm Novi Teſtamenti certis ſuis Terminis contineri; Eamq; omnibus Litteris ita præponi, ut de illa omninò dubitari, & diſceptari non poſſit, utrum verum vel rectum ſit, quicquid in ea ſcriptum eſſe conſtiterit?*

III. The BOOKS that make up the BODY and Structure of this CANONICAL Scripture are divided into the OLD and NEW TESTAMENT. For the coming of our SAVIOUR into the World divides the whole Age of the World into Two Parts; One that went before his Coming, and Another that began a New Accompt of Time with it. In the first He was Expected, and in the second he was Exhibited. The BOOKS therefore of the OLD TESTAMENT belong all to the Former Part, wherein he was Promised and set forth by *Moses* and the *Prophets*; The BOOKS of the NEW appertain all to the Latter, wherein the Truth and Perfection of all that the Prophets had said of him before, is clearly Declared by his own blessed *Evangelists* and *Apostles*, with whom the CANON of the SCRIPTURES ended. And no BOOK, which cannot be referred to One of these Classes, may be said to be any Part of the Divine and Authentick Rule of Religion, that the Sons of Men received by Revelation from the Spirit of God.

IV. For of all the Law and the Prophets, which delivered the Holy Oracles to us, *Malachi* was the last; by whose [a] Prophecy ending at *St. John* the *Baptist* under the Title and Type of *Elias*, there is a manifest Combination of the *Old* and *New* Testament together: the *Ending* of that last Prophecy being set forth and declared by St. *Mark* [b], to be the *Beginning* of the Gospel; whereunto CHRIST himself also gave his own Testimony, and said, *That ALL the Prophets and the Law prophesied until John*; which is as much to say, as that after the prophecy made of Him, there came no other Prophets between them. For where *Malachi* ends the *Old* Testament, all the *Evangelists* [c] begin the *New*.

a Mal. 3. 1. & 4. 5.

b S. Mark. 1. 1, 2. *The beginning of the Gospel of Jesus Christ the Son of God, as it is written in the Prophet, Behold I send my Messenger before thy face, &c.*

c S. Matth. 11. 13. S. Luke 16. 16.

d S. Matth. 3. 1. S. Mark 1. 1. S. Luke 1. 5. S. John 1. 6.

d Hinc Corn Jansen. in Ecclus. 48. 2 *Malachias de Johanne Baptista aperte vaticinatus est. Observandum itaque, quod novissima omnium prophetiarum, quæ in Canone apud Hebræos habentur, verba sunt de Johanne Baptista; post quem promissum nulla extat Prophetia scripta ab aliquo Propheta, qui Canonicus habeatur, quousque ille promissus veniret; à quo incipit Scriptura N. Test ut hinc intelligere liceat mirabilem Connexionem Scripturæ N. T. cum Prophetis.*

V. And the NEW Teſtament was likewiſe cloſed up and finiſhed by St. *John* the *Apoſtle*; who, to exclude all Writers that ſhould come after him, from having any part or fellowſhip in the Divine CANON of SCRIPTURE, ſetteth this Seal upon his Book, wherewith the whole body of the BIBLE is now concluded; [e] *That if any man ſhall* add *unto theſe Things, God ſhall* ADD *the Plagues unto him, that are written in this Book, &c.* [f] For to that which is Perfect nothing may be Added, nor nothing Taken away from it.

[e] Revel. 22. 18.

Obſervatio Toſtati, q. 1. in 4. Deut. *Perfectio nec addi poteſt, nec auferri debet. Sic Apocalyp. cap. ult. quia tota Revelationum ſcriis claudebatur, dicitur, ſi quis apposuerit ad hæc, apponet Deus ſuper illum plagas, &c.*

VI. Thoſe BOOKS therefore which were thus delivered to Gods Church at firſt, as his undoubted Word and Verity, whereby all points of Faith and Religion are for ever to be ordered, ought ſtill to be Retained, and no more to be Added to them in either of theſe Two Teſtaments.

VII. And to know exactly what the True NUMBER and NAMES of thoſe BOOKS are, which belong to them Both, there is no ſafer Courſe to be taken, then herein to follow *the Publick Voice*, and *the Univerſal Teſtimony* of the ſame Church; which from hand to hand receiving thoſe BOOKS into the Divine and Authentick CANON of SCRIPTURE, hath brought them down from the Times of MOSES and the PROPHETS to the Time of CHRIST and his APOSTLES, and ſo from their Time to ours ſucceſſively in all Ages.

VIII. For though there be many *Internal Teſtimonies* belonging to the Holy Scriptures, whereby we may be ſufficiently aſſured, that they are the *True and lively* [g] *Oracles of God*, (ſuch as be, The Height and Majeſty of the Things there delivered above all other Conceptions and Writings in the World; The perpetual Analogy and Conformity of all the ſeveral parts therein contained, one with another; The Greatneſs and Dignity of thoſe prophecies which be there

[g] Rom. 3. 2.

there fore-told; and the Truth or Certainty of them all, which be there fulfilled; together with the Divine power and providence, that hath confirmed and preſerved them to all poſterity; beſides the [h] Spiritual Force and Efficacy, (which is never there wanting unto them that do not wilfully reſiſt it) to move and induce us unto a moſt certain and firm Belief o fthem;) Yet for the particular and juſt *Number of ſuch Books*, whether they be More or Leſs, then either *ſome Private Perſons*, or ſome *One Particular Church* of late, have been pleaſed to make them, We have no better nor other *External Rule* or *Teſtimony* herein to guide us, then the [i] Conſtant Voice of the *Catholick and Univerſal Church*, as it hath been delivered to us upon *Record* from one Generation to another.

[h] S. Chryſoſt. Orat. 24. in Geneſ. *Dominum benignum habemus. Et ubi viderit nos ſollicitos eſſe, & magnum deſiderium ad DIVINA ORACULA intelligenda adeſſe, non permittit nos ullâ re indigere, ſed ſtatim illuſtrat intellectum noſtrum, & illuminationem ſuam largitur, quòdque ſapientiæ ejus proclive eſt, UNIVERSAM ILLAM VERAM DOCTRINAM menti noſtræ inſerit.*

[i] Tertul de præſcript. cap. 36. *Age jam qui voles curioſitatem melius exercere in negotio ſalutis tuæ. Percurre Eccleſias Apoſtolicas, apud quas ipſæ adhuc Cathedræ Apoſtolorum ſuis locis præſidentur, apud quas IPSÆ AUTHENTICÆ LITERÆ recitantur* —— S. Aug. lib. 28. contra Fauſtum cap. 2 *Nos iis LIBRIS fidem accommodare debemus, quos Eccleſia ab ipſo Chriſto inchoata, & per Apoſtolos provecta certâ Succeſſionum ſerie uſque ad hæc tempora, toto terrarum orbe dilatata, ab initio traditos & conſervatos agnoſcit, atque approbat.* Whitak. de S. Scriptur. q. 3. cap. 2. *Eccleſiæ munus eſt, non tantùm ut Teſtis & Cuſtos ſit SCRIPTURARUM & Genuinas à non genuinis diſcernat, ſed etiam eas divulget, & proponat.*

IX. Concerning the BOOKS that belong to the NEW TESTAMENT, there is not any difference between Us and Other Churches, about them. For though ſome *few Particular* and *Private perſons* have both of late and heretofore, either out of their Errour rejected or out of their curioſity (more then befitted them) debated, the Canonical Authority of the *Epiſtle of S. Paul to the Hebrews, the Epiſtle of S. James, the* 2d *Epiſtle of S. Peter, the* 2d *and* 3d *of S. John, the Epiſtle of S. Jude*, and *the Apocalyps*, beſides ſame other *leſſer parts of the Goſpels*; Yet can it never be ſhewed, that any *entire Church*, nor that any *National or Provincial Council*, nor that any Multitude of Men in their *Confeſſions* or *Catechiſms*, or other *ſuch Publick Writings*

Writings have rejected them, or made any doubt of them at all. Indeed *Luther*, and some *Certain Men* that lived with him in *Germany*, (no great number, nor Party of them,) were other whiles of that mind, that the *Epistle of S. James, &c.* might be called into question, whether they were *Canonical*, or no; but afterwards they amended their Judgment, and persisted no longer in that Error, wherein some others of the Latin Church (but never any considerable Number or Eminent Persons there,) had been involv'd before them. And at this day all the Churches of Christendom are at one accord for the BOOKS of the NEW TESTAMENT.

X. But for the OLD TESTAMENT they are not so. For herein [k] the *Canon* of the *Council at Trent* hath made the *Roman Church* to differ both from *it self*, (considered as it was in former Ages,) and from *all other Churches* besides, by adding to the Old CANON (strictly and properly so taken,) Six intire Books which were never in it before, that is to say, *Tobit*, *Ecclesiasticus*, *Wisdom*, *Judith*, the *first*, and *the second of the Maccabees*, together with certain other Pieces of *Baruch*, *Esther*, and *Daniel*; all which before the time of this *New Council* (where the Pope and his Partizans, both in this and in many other Divine matters besides, took a most enormous liberty to define what they pleas'd) were wont to be sever'd, even among themselves, from the *True Canonical Scriptures*. To the Body whereof they have now not only annexed them, and made the One to be of [l] *Equal Authority* with the Other, but they have likewise added this above all, [m] *That whosoever shall not Receive them, as they do, and Believe them to be as good Canonical Scripture as the Rest*, (that is, all equally inspir'd by GOD, and delivered over to his Church for *such*, ever since they were first written,) *must undergo the Curse*

k Conc. Trident. Sess. 4.

l *Omnes Libros, &c. pari pietatis affectu ac reverentiâ suscipit, & veneratur.* Ibid.

m *Siquis autem libros ipsos integros cum omnibus suis partibus, &c. pro Canonicis non suscepérit.* Ibid.

Curſe of their unhallowed *Sentence, and be made incapable of Eternal Salvation.* The Capacity and aſſured Hope whereof, though (thanks be to God,) it never was, nor ever will be in their Power to take from us, yet have they laid their moſt unchriſtian *Anathema* upon all other Churches and Perſons of the World, and excluded them from *all Poſſibility of being ſaved*, unleſs their *New Decree* in this particular, and the Pope's *New Creed* in this and *many other* particulars (as unſound and as falſe, as *this*,) be firſt Received and Believed for the *True Articles of our Chriſtian Faith.*

a *Anathema ſit.* Ibid

b *Hanc veram, & Catholicam fidem, EXTRA QUAM NEMO SALVUS ESSE POTEST, Spontè profiteor, &c. Omnia à TRIDENTINA SYNODO tradita & definita indubitanter recipio; Damnata ego pariter damno & anathematizo, idem ſpondeo, voveo, ac juro. Sic me DEUS adjuvet, & Sancta Ejus EVANGELIA.* Ibid. in Bulla Pii P. IV. ſuper Forma Juramenti Profeſſion is Fidei.

XI. By which their unſufferable and inexcuſable Determination *in that Council*, they have given the World ſufficient cauſe to reject the Council, if there were no other Reaſons to be brought againſt it (as many and very many other there be) but this alone; That herein againſt the Common Faith, and the *Catholick CANON* of the Church of GOD, they have gone about to bind all Mens Conſciences to *Theirs* and given no more Faith or Reverence to the True and infallible SCRIPTURES of GOD, then they do to other Additional Books and Writings of MEN.

XII. For the whole Current of Antiquity runs againſt them. And the Univerſal Church of Chriſt, as well under the OLD as the NEW Teſtament, did never ſo Receive thoſe BOOKS, which are now by us termed APOCRYPHAL; nor ever acknowledged them to be of the ſame Order, Authority, or Reverence with the Reſt, which both they and we, call ſtrictly and properly CANONICAL.

XIII. In

XIII. In Proof whereof, We shall here recite the *Testimony of the Church* in every Age concerning the CANON of the OLD TESTAMENT, and the BOOKS that belong thereunto.

XIV. Where the question will not be, 1. Whether those *Apocryphal Books* either have been heretofore, or may still *be read in the Church*, for the better Instruction and Edifying of the people in many good Precepts of Life: 2. Nor whether they may be joyn'd together in one *Common Volume* with the Bible, and comprehended under the general Name of *Holy Scripture*, as that Name is largely and improperly taken: 3. Nor whether the Moral Rules, and profitable Histories or Examples therein contained, may be set forth and cited in a Sermon or other Treatise of Religion: 4. Nor whether the Ancient Fathers thought these Books (at least many Passages in them) worthy of their particular consideration both for the Elucidation of divers places in the Old Testament, and for the better inabling of them to get a more perfect understanding of the Ecclesiastical Story: 5. Nor yet, whether in the very Articles of Faith, some certain Sayings that are found in those Books, (agreeable herein to the others that are Canonical,) may not be brought for the more abundant Explaining and Clearing of them. For all this we grant. And to all these purposes there may be good use made of an Apocryphal Book. But the *Question* only is, Whether *all* or *any* of those Books be purely, positively, and simply *Divine Scripture*, or to All purposes, and in All Senses *Sacred and Canonical*, so as that they may be said, (or were ever so accounted) to be of the same *Equal and sovereign Authority* with the Rest, for the *establishing & determining* of any *Matter of Faith*, or *Controversie in Religion*, no less then the *True and undoubted Canonical Books of Scripture* themselves.

XV. And

XV. And in this Sence what BOOKS were Antiently Received into the CANON, and what were not, we are to enquire in order. Of Them firſt, whom it *firſt* concern'd to know them *Perfectly*; and then of Others that Received the *juſt Number* of them, and ſo delivered them over to Poſterity. For thus doth every Nation take knowledge of their own peculiar Laws and Hiſtories that belong unto them; of which, as there is no better aſſurance to be had then from the Records of thoſe times, wherein they were firſt enrolled, and the joynt Teſtimony of thoſe Perſons, who then lived upon the place; So in our preſent Caſe, They that were the neareſt, both in regard of Time and Place, to the firſt writing and delivering of thoſe BOOKS, which GOD then committed to the Cuſtody and Care of his Church, ought certainly before all others to be of moſt Credit with us in giving *their Teſtimony* unto them.

XVI. To make it therefore undeniably appear, That the Church of *England*, together with all Other Reformed and Chriſtian Churches abroad, are better Obſervers of this SCRIPTURE-CANON, then the Church of *Rome* now is: 1. We are firſt to enquire of the Ancient Judaical Church, which received the CANONICAL BOOKS of the OLD TESTAMENT from MOSES and THE PROPHETS. 2. And then of the Chriſtian Church, which Received the BOOKS both of the OLD TESTAMENT and the NEW from CHRIT and his Holy APOSTLES. For the ORACLES under the OLD TESTAMENT had their Period with The PROPHETS; and under the NEW ſpake no more after the Time of CHRISTS DISCIPLES. And what Writing ſoever it be, that hath not firſt been Received and Delivered by them, as properly belonging to the undoubted CANON of DIVINE

SCRIPTURE, cannot either by any Tract of Time, or by all the power under Heaven, be made CANONICAL; which is ſo great and ſo irrefragable a Truth, that Cardinal *Bellermine* himſelf is forced to Confeſs it, even in his greateſt heat and oppoſition againſt us. Nor can his Evaſion here ſerve him to any purpoſe; to ſay, That though the Church may not at her own pleaſure *Make* a BOOK Canonical, which was not ſo before; Yet by vertue of ſome Ancient Teſtimonies ſhe may *Declare* it to be Canonical, (as the Church of *Rome* hath lately done,) for all after-Ages to Receive it. For, as it ſhall appear by this following Diſcourſe, that thoſe *Ancient Teſtimonies* are but pretended, and that none can clearly be produced to that purpoſe, they being made, both by him and others, to ſpeak that which they never meant; So, if any ſuch might be brought, yet would they ſtand him (or the Church of *Rome*) in no ſtead at all, for the Addition of any New BOOKS to the OLD TESTAMENT, (which are the Books now only in controverſie;) For, having [b] formerly acknowledged, as he doth often [c] after, that the Church of the Jews had no ſuch BOOKS in their BIBLE, that is, neither more nor leſs then we have in Ours, (wherein he ſayes very true,) all the Teſtimonies that he can pretend to bring againſt it, will be brought againſt the Truth and himſelf both; there being no ſubſequent Ages able to give good Teſtimony to a thing which never was, or to ſay, they received from the Jews ſuch BOOKS as the Jews never had, nor Received themſelves. For then ſhould they Teſtifie that, which were altogether Falſe.

[a] Lib. 1. De ver. Dei, c. 10. Sect. Itaq; *Fatemur Eccleſiam NULLO MODO poſſe facere Librum CANONICUM de NON CANONICO, nec contra.*

[b] Ibid. in Princ. *Omnes Libros quos Proteſtantes non recipiunt, etiam Hebræi non admittunt,* & Sect. ad locum.

[c] Ibid. Sect. Jam hæc, & Sect. Reſpondent & cap. 14. Sect. 1.

CHAP. II.

The Testimony of the Ancient Judaical Church.

XVII. THE Honour and Priviledge, which the [a] *Posterity of Jacob* sometimes had above all the World besides, was to be that peculiar People of GOD, to whom he was pleased *to make his Laws and his Scriptures known*; Nor was there then any other *Church* but *Theirs*, or any other [b] *Oracles of God*, then *what were committed to them.* For they had *All* [c] that were then Extant; and all written in their *own Language.*

[a] Psal. 147. 19 *Verba sua declaravit Jacobo, præcepta atq; statuta Israeli; non fecit omni Nationi.*

[b] Rom. 3. 2. *Quibus credita sunt Eloquia Dei.* [c] S. Aug. in Psal. 40. *Proferantur Codices Judæorum; apud ipsos sunt Lex & Prophetæ, in quibus Christus prædicatus est:* Et in Psal. 56. *OMNES ipsos Libros habent Judæi.*

XVIII. These they divided into *Three several Classes.* Whereof the First comprehended THE FIVE BOOKS of MOSES; the Second ALL THE PROPHETS; and the Third THOSE WRITINGS which they called [d] The *Chethubim*, or BOOKS that were written by the Holy Men of GOD, who were not so properly to be Rank'd among the Prophets: From whom both the *Five Books of Moses*, and these *Chethubim* were distinguished, because howsoever they were all written by the same Prophetical Spirit and Instinct, which the *Books of the Prophets* were; yet *Moses* having been their special Law-giver, and the *Writers of these Other Books* having had no Publick Mission or Office of *Prophets*, (for some of them were *Kings*, and others were *great and potent Persons* in their Times) they gave either of them a *Peculiar Class* by themselves.

[d] The Greeks called them Ἁγιόγραφα.

XIX. In this Division as they reckoned *Five Books* in the first Class, so in the Second they connted *Eight*, and in the Third *Nine*; [b] *Two and twenty* in all; in Number equal to the [i] Letters of their *Alphabet*, and as fully comprehending all that was then needful to be known and Believed, as the Number of their Letters did all that was requisite to be said or written. And hereof after this manner they made their Enumeration.

b S. Hieronym. in Prologo Galeato. *Fiunt pariter veteris Legis Libri XXII.* (i.) *Moſis Quinque, & Prophetarum Octo, Hagiographorum Novem.* i Sixt. Senensis li. 1. p. 2. *ut quemadmodum apud Hebræos XXII Literæ, quibus Omnia quæ dici ſcribique poſſunt, comprehenduntur; ità XXII Volumina ſint, quibus continentur Omnia, quæ de Divinis Rebus ſciri & enunciari queant.*

The Books of *Moſes*:
- *Geneſis.*
- *Exodus.*
- *Leviticus.*
- *Numbers.*
- *Deuteronomy.*

} V.

Four Books of the former Prophets:
- *Joſhuah.*
- *Judges* & † *Ruth.*
- *Samuel* 1. & * 2.
- *Kings* 1. & * 2.

} IV.

† Which was put as an Appendix to the *Judges*.
* The Hebrews counted them but *one Book* apiece.

Four Books of the later Prophets:
- *Eſay.*
- *Jeremy* and his ‖ *Lamentations.*
- *Ezechiel.*
- *a* The Book of the XII leſſer Prophets.

} VIII. / IV.

‖ Counted but for *one Book*.

a Which were all put into *One*, and called the *Book of the Prophets*. Acts 7. 42.

And the Reſt of the Holy Writers:
- King *David's Pſalter.*
- King *Solomon's Proverbs.*
- His Book of the *Preacher.*
- His *Song* of *Songs.*
- The Book of *Job.*
- The Book of *Daniel.*
- The B. of *Ezra* and † *Nehemia.*
- The Book of *Eſther.*
- The B. of * *Chronicles* 1. and 2.

} IX.

XXII.

† The Jews reckoned them both together for *One*.
* And theſe two went with them but for *One Book*.

Which laſt *Book of the Chronicles*, containing the Sum of all their former Hiſtories, and reaching from the Creation of the World to their return from *Babylon*, is a perfect [a] *Epitome of all the Old Teſtament*, and therefore not unfitly ſo placed by them, as that it concluded and cloſed up their whole BIBLE.

[a] S. Hier. Epiſt. ad Paulin. *Liber Chronicorum eſt Inſtrumenti veteris Epitome.*

XX. Other *Diviſions* of theſe Books were [b] afterwards made, and the *Order* of them was ſomewhat altered, (as in divers reſpects they may well be,) but The BOOKS were ſtill the *Same*; and as the *Number* of them was never augmented, during the Time of the Old Teſtament, ſo there were no *Additional Pieces* brought in, or ſet to any of them at all.

[b] Vide Pag. 15 num. XXIV.

XXI. It is generally Received, That after the Return of the Jews from their Captivity in *Babylon*, all the BOOKS of the SCRIPTURE having been Reviſed by *Ezra*, [c] (then their Prieſt and their Leader,) who [d] digeſted them likewiſe into thoſe ſeveral Claſſes before rehearſed, were by him, and the prophets of GOD that lived with him, Conſigned and delivered over to all poſterity: But this is ſure, That after his Age, and the time of the Prophet *Malachi*, (who was *One* among [e] thoſe that propheſied in that time,) there were no more *Prophets* heard of among the Jews till the time of S. *John the Baptiſt*, and therefore no more prophetical and Divine SCRIPTURES between them.

c Neh. 8. 1. 3. & 9. S. Hier. contra Helv. c. 1. Theodoret Præfat. in Pſal. *d* Hilarius Prologo in Pſalmos. *Quos* (ait) *Eſdras in volumen unum collegit & retulit.* Iſidorus Orig. lib. 6. cap. 1. *Hebræi v. Teſtam. Eſdrâ Auctore, juxta Numerum Literarum ſuarum XXII Libris accipiunt, dividentes eos in Tres Ordines Legis Scilicet, & Prophetarum, & Hagiographorum.* Genebr. Chr. p. 183. & 251. *Ezras autor fuit diviſionis Libr. Sacr. Legis in Quinq. Prophet. in Octo. Hagiogr. in Novem.* *e* *Haggai*, and *Zachary* were two other. *f* Vide pag. 2 ſuprà. *Item*, Genebr. Chron. ad an. m. 36 40. *Secundum Templum carebat Spiritu, ſive afflatu Sancto, qui Prophetas olim corripiebat. Nam à Malachia ad Johannem Chriſti Baptiſtam nulli Prophetæ extitêre.* Item, Janſenium ad cap. 48. Eccl. *Poſt promiſſum Johannem Bapt. in Prophetia Malachiæ, nulla extat Prophetia ſcripta ab aliquo Propheta, qui Canonicus habetur, quouſq; ille promiſſus veniret, à quo incipit N. Teſt.*

XXII. The

XXII. The BOOKS then of the OLD TESTAMENT, such and so many as they were after the Captivity of *Babylon*, in the time of *Esdras*, the same and so many being, accurately preserved by the *Jews*, and continuing among them unto the Time of our *Blessed Saviour* (as they do likewise still unto this very Day,) without any Addition, Imminution, or Alteration, descended to the *Christians*.

XXIII. That which is here pretended by [g] *Genebrard*, That besides this *First* CANON of SCRIPTURE made in the time of *Esdras*, there was Another made in the Time of *Eleazar* the High Priest, by a Council then assembled at *Jerusalem*, when they sent their LXXII. Interpreters to *Ptolomy* King of *Egypt* for the Translating of their *Hebrew* Bible into *Greek*, in which council they Canoniz'd the Books of *Tobit*, *Ecclesiasticus* and *some* [h] *others*: Moreover, That besides this *Second* CANON, there was also [i] a *Third* established, by a Conncil there assembled in the time of *Sammai* and *Hillel*, wherein they Canonized the Books of the *Maccabees*; All this, is but a Device and an Imagination of his own Head only; For other Proof of what he saith in this Cause hath he None, either out of * *Epiphanius* for *Tobit*, or out of * *Josephus* for the Book of *Ecclesiasticus*; as will hereafter clearly appear. Nor indeed is there any probability or likelyhood in it at all, when all the World knows that the Jews (who have alwayes been both religious and [l] superstitious observers of their Fathers Traditions,) never yet admitted, never

[g] Chronogr. lib. 2. pag. 190. col. 2. *Synodus Hierosol. &c. in qua videtur editus Secundus Hebræorum Canon. Nam præter XXII Libros Sacros, alii in Egyptum delati sunt, ut Tobiæ, &c.* And pag. 284. col. 1. who is herein followed by *Maldonate*, De Sacram. Pœnit. q. de purg. p. 145. And by *Serarius* in Maccab. prælog. 3. [h] *Baruch* and *Judith* at the least. Id. Genebr. p. 284. [i] Idem. pag. 197. *ubi confirmati Libri Judith, Tobiæ, &c. ubi & Libri Maccabæorum videntur inter Sacros primum relati. Et Tertius Hebræorum Canon conditus.* * Both cited for this purpose by *Genebr.* pag. 190. [k] Pag. 23. & pag. 108. & pag. 168. num. 80. [l] *Qui sua sic amant, ut nulla gens insanius.* Erasmus in 1 Tim. 1.

acknow-

acknowleded, nor never heard of any ſuch *Second* or *Third Canon of Scripture* among them; having moſt exactly kept themſelves to *The Firſt*, as it was conſigned and delivered to them by the *Prophets*. Which is ſo fully atteſted not only by the Modern and Ancient Jews, but confirmed likewiſe by the Greek and Latin Fathers of the Church, as it is moſt an end ſo freely acknowledged by the Writers in the Roman Church it ſelf, that it would be too importune and ſuperfluous a labor to recite here all their Diſpoſitions to this purpoſe.

XXIV. It will be enough to produce only the Teſtimony of *Joſephus* who lived in the time of the Apoſtles, and wrote the Antiquities of the Jews (of whom he was one himſelf) in a moſt exact and diligent manner. His Teſtimony is ſo great in this matter, that it is repeated by *Euſebius* and put into his *Eccleſiaſtical Hiſtory* full at length; being to this effect which followeth. "[b] That the Judaical Church had only XXII BOOKS of SCRIPTURE, which 'might juſtly challenge Credit and Belief 'among them. Whereof FIVE were the 'BOOKS of MOSES, containing little leſs 'then 3000 years; and THIRTEEN the 'BOOKS of the PROPHETS, wherein they 'wrote the ACTS of their Times from the 'Death of *Moſes* to the Reign of *Artax-* 'erxes King of *Perſia:* and FOUR more, 'containing both Hymns of God, and Ad- 'monitions to Men for the amendment of 'their Lives. But from the time of *Artax-*

[a] Euſeb. Hiſt. Eccl. lib. 3. c. 9. *aliàs* 10.

[b] Joſephus lib. 1. contra Apionem. Εἰσὶ παρ' ἡμῖν δύο μόνα πρὸς τοῖς εἴκοσι βιβλία, &c. *Sunt nobis duo tantùm et viginti libri, totius temporis deſcriptionem continentes, quibus meritò fides habetur. Horum quinque Moſis ſunt, qui & leges continent, & humani generis propagationem, & ad mortem uſque illius extenduntur. Tempus hoc tribus Annorum millibus paulò minus eſt. A morte verò Moſis uſque ad Regnum Artaxerxis, qui poſt Xerxen Perſarum Rex fuit, PROPHETÆ Moſe poſteriores ſuorum Temporum Res geſtas TREDECIM LIBRIS complexi ſunt.* (* Theſe are the Books of Joſhua, Judges and Ruth, Samuel, Kings, Eſay, Jeremy and Lamentations, Ezechiel, the XII Prophets, Daniel, Job, Ezras and Nehemias, Eſther, and the Chronicles.) *Reliqui QUATUOR Hymnos ad Deum, & Admonitiones ad corrigendum hominum vitam continent.* (Theſe be K. *David*'s Pſalter; the Proverbs, Eccleſiaſtes, and the Song of Solomon.) *Ab Artaxerxe autem ad noſtra uſque tempora ſunt quidem quædam SCRIPTA, non tamen ita fide digna ſicut PRÆCEDENTIA, quia non fuit certa PROPHETARUM SUCCESSIO.* (*) All theſe ſo counted by *Gretſir* himſelf l. 1. de V.D. c. 7. unleſs it be *Job* and *Heſter*, of which ſee hereafter, Paragr. 36.

"*erxes*,

'erxes, that though *certain Books* had been written, 'yet they deserved not the same Credit and Belief, 'which the *Former* had; because there was no Cer-'tain Succession of PROPHETS among them. In 'the mean while what Belief they had of THE 'TRUE SCRIPTURES, which they only acknow-'ledged, and how Faithful they were towards them, 'was from hence most manifest, That though they 'were WRITTEN SO LONG TIME BEFORE, 'yet durst NEVER ANY MAN PRESUME either 'to ADD, or Diminish, or Alter ought at All in 'them: it being a *Maxime* ingrafted into every one 'of that Nation from their youth, and in a manner 'born with them, To hold these WRITINGS for 'THE ORACLES of GOD, and remaining con-'stant to them, if need were, willingly to Dye for 'them.

c Idem Ib. *Res ipsa verò ostendit, quantam nos SCRIPTURIS NOSTRIS Fidem habeamus. Quum enim TANTUM INTEREA ÆVI SIT ELAPSUM, NEMO tamen ILLIS vel ADJICERE QUIDQUAM, vel Adimere, vel Mutare ausus est. Nempe Omnibus Judæis ab ineunte ætate insitum, & quasi innatum est, hæc DEI DOGMATA existimare, inque. Illis Permanere, & pro Illis cupidè, si necesse sit, mori.*

Agreeable whereunto we have the Testimony also of *Philo*, who lived in the same Age with *Josephus*, d 'That the Jews would rather have suffered a 'Thousand deaths, then that any thing should be 'Once altered in all the Divine Laws and Statutes 'of their Nation.

d Philo Judæus apud Euseb. de præpar. Evangel. lib. 8. *Ne unicam quidem in his voculam immutarunt: quin imò malint Millies mori, quàm Legibus illis & Statutis quidquam derogare.*

XXV. It is therefore but a vain and groundless Assertion of Them, who say here, That the *Other Books*, now in Controversie, were *Once* Received into the CANON by the Jews that lived *before Christ's* time, but that they were from *that* time *after* rejected by their Followers; which is *Cardinal Perron's* Conceit in his * Reply to *King James*. For first there is

* Pag 442.

no

no Author to be produc'd (unleſs it be out of *Genebrard*'s dreaming [b] *Videtur,*) by whom it may appear, that ever they had any ſuch *Canon* among them. Secondly, had there been any ſuch, they were too tenacious of their Laws, and Traditions of their Elders, ſo ſuddenly to have parted with it. Thirdly, to what purpoſe ſhould they have done it? or what ſhould they have gain'd by it? Some ſuſpicion there might be indeed, that they would have been content to aboliſh *thoſe Scriptures* that propheſyed of the Coming of *Chriſt* into the World, at the ſame time when they rejected him; but in *theſe Additions of Scripture*, there are no ſuch Prophecies at all. If the Jews would have mutilated any Books that herein made againſt them, they would rather have rejected *Eſay*, and *Daniel*, then *Tobit* and *Judith*. In *One* [c] *Pſalm of David*, in *One* [d] *Chapter* of *Eſay* there is more ſaid concerning *our Saviour*, againſt the *Jews* then in *all theſe controverted Books* put together: and it cannot be well imagined, that they would reject *theſe Books*, which did them no hurt, and retain *thoſe*, which made moſt againſt them, but that the *One* was *True Scripture*, which they durſt not reject, and the *Other* was *none*, which they had never received. For Fourthly, had *theſe Other* ever been Parts of the *Canonical Scriptures*, it had been a wicked *Sacriledge* in the Jews to reject them: and *Chriſt*, that ſo often and ſo ſharply reprehended theſe Men for taking away the True *Senſe of the Scriptures*, would he not much more have condemned them, and laid ſo great a Crime to their charge, if they had taken likewiſe away any *Parts* (or *whole Books*) of the *Scriptures themſelves*? but in that neither *He* nor his *Apoſtles* ever accuſed them of any *ſuch Sacriledge*, it is as good as a clear Evidence to us, that they never committed it. Fifthly, and Laſtly, in what Language were they firſt written?

[b] Supra. num. 23. vide nu. 80.

[c] Pſal. 22.
[d] Chap. 53.

ten? For all the *Canonical Books* of the Old Teſtament were originally written in *Hebrew*, (except a few parts only of *Daniel* and *Ezras*, written in the *Chaldee Dialect*, whereunto the Jews during the time of their Captivity in Babylon had been accuſtomed,) but *theſe Other* Books were all confeſſedly firſt written in the *Greek* Tongue, which was for the uſe of the *Heleniſts* or *Diſperſed Jews* abroad, and not for them that dwelt at *Jeruſalem*, or in *Paleſtine* at home where it was but little underſtood: and where thoſe Books were ſo far from being Received into their *Scriptures*, that they were never publickly read, or admitted into their *Synagogues*.

XXVI. What therefore was not *Canonical* to Them, cannot be, as any part of the Old Teſtament, *Canonical* to us. For it implyes a Contradiction, That a Book ſhould be *Canonical* under the Old Teſtament, and yet under that Teſtament ſhould never be taken into the *Canon*, nor numbred among thoſe Books, that were then only Receiv'd and Believ'd to be *Canonical*; of which Nature and Account theſe *controverted Books* muſt have truely been, or elſe, it is not the *Vote* of a few Perſons in the Council of *Trent*, nor of all the World beſides, that will ever make them to have been ſo, while the World ſtands. *Votes* may do much, but *Votes* ſhall never make that to *have been*, which never *was*, nor any thing to be a *Truth*, which Men know to be *Falſe*. The Truth is, that the *Judaical Church* never had more then *XXII Books of Scripture*, ſtrictly and properly ſo taken, as is clear by the *Former Teſtimonies*, and therefore the *Chriſtian Church* which was to follow, and own the *ſame Scriptures* which they did, as being left to their charge and cuſtody by MOSES and THE PROPHETS, neither might, nor did Receive *any other* from them.

XXVII. The

XXVII. The Exception which *Cardinal* [a] *Perron* here taketh againſt us for producing the Teſtimony of *Joſephus*, wherein he ſays [b] The Book of Job is omitted, is a meer Divination and Fancy of his own. For from what words of all the Paſſage recited before out of *Joſephus* may any Man collect, that he counted not the Book of JOB to be Canonical? or what other Book would the Cardinal have had added, to make up the Number of *Two and Twenty*? To alledge for his Proof, that in [c] All the Writings of *Joſephus*, there is no Mention made of *Job's Hiſtory*, is nothing to the purpoſe: For *Joſephus* [d] propoſing at himſelf, to write only *The Antiquities of the Jews*, and to defend [e] the Honour and Laws of his own Nation againſt *Apion*, had no occaſion to write any thing concerning the Hiſtory, or the Defence of Job at all, who was of another Country, and needed not any further mention here, then to be reckon'd by *his Book* among the [f] *Reſt*, as a known and undoubted Part of the *Bible*.

XXVIII. But *Gretſer* the Jeſuit hath not ſo much Reaſon as the Cardinal. For out of the XIII Books reckoned by *Joſephus* in his *Seeond Claſſe* there, this [g] *Jeſuite* excludeth the book of ESTHER, and giveth no Reaſon for it at all; but to make up the full number of XIII, counting *Eſdras* for the XI, and *Job* for the XII, he runs round with a *vertigo*, and counteth *Eſdras* over again, not remembring what he ſaid before.

XXIX. That which *Geneb.* [h] and the *Cardinal*, (beſides ſome others,) pretend here to object ont of *Joſephus* againſt himſelf, for the Canonizing of the *Maccabees* and the Book of *Eccleſiaſticus*, if the Greek Copies of *Joſephus* be view'd, or the Tranſlation followed that *Ruffinus* made of him, will appear to have but little ſtrength of Reaſon in it. For firſt his Rela-

[a] *Repliq. lib.* 1. *c.* 50.

[b] Pag. 438. *Au Catalogue de Joſephe autheur Hebrieu, le Leure de JOB eſt obmis.*

[c] *Et en toutes les Antiquitez judaiques du meſme Joſephe, il n' eſt faict aucune mention de l' hiſtorie de JOB.* Ibid.

[d] Proæm. Antiq. Judaic.

[e] Lib. contr. Apion.

[f] Of the Second Claſſe, pag. 12.

[g] Gretſ. defenſ. lib. 1. De Verb. Dei. cap. 7.

[h] *Genebr.* Chron. l. 2. p. 190. 199. *Du Perron*, ubi ſup. *Feuard.* not. in Arnob & Seraponis conflict. l. 2. *Mald.* de Sacr. pœnit. pag. 146. *Serar. in* Maccab prælog. 3.

tion concerning the *Maccabees* is a different Story from that *Epitome* which we have given us of *Jason* the *Cyrenian*; and Secondly the Book of *Ecclesiasticus* he citeth not at all; as we may learn from *Sigism. Gelenius*, who took pains to review the *version of Russinus*, and from *P. Pithæus*, (one of the most approved Writers for learning and judgment in all matters of this nature,) who gives his Censure of the Copie printed at *Basil* in the words here cited, at the * Margin. For the words of the *Son of Sirach* have very little or no agreement with the Discourse of *Josephus*; the *ONE* speaking hyperbolically of the [a] *Malice and wickedness of a Woman*, but the *Other* only of the [b] *inferiority and subjection to her Husband, whereunto* || *the Law of Moses had most justly obliged her.* Indeed χείρων (which is the word that *Josephus* useth) signifieth sometimes *More wicked, or worse*, and sometimes *Inferiour*; and this was it which deceived his Interpreter who took it in the first sense, when he should have taken it in the latter: For so the old Version of [b] *Russinus* took it, since whose time those words that now follow in *Josephus*, concerning [c] the *wickedness of a woman*, have been added to his Text by some bold and inconsiderate Transcriber of his Book, herein peradventure following some mistaken Reader or other, that to the word χείρων had noted the saying of *Ecclesiasticus* in his Margin, without any further regard had to the true intent and scope at which *Josephus* aimed.

* p. Pithæus in opusc. pag. 8. *Sanè quidem, quod apud Josephum lib. 2. contra Apionem in Exemplari edito Basileæ, ex Ecclesiastici cap. 42. in Mulieres dictum legimus, aliunde irrepsisse, præter Argumenti ipsius & Tractatûs rationem, vetustior Russini Interpretatio facit, ut extrà calumniæ suspicionem, facilè admittam.* a Ecclus. 42. 14. *Better is a Man that doth ill, then a Woman doing well.* b *Mulier autem (inquit) inferior est viro per omnia. Obedit igitur, &c.* in versione Russini. lib. 2. Josephi contra Apion. * Genesis 3. 16. c. Καὶ ἡ πονηρία αὐτῆς ὑπὲρ ἀγαθοποιὸς γυναικός.

CHAP.

CHAP. III.

The Teſtimony of the firſt Chriſtian and Apoſtolical Church.

XXX. IN the Writings of the *New Teſtament*, though we have no particular *Catalogue* given us of all the *Several Books* which belonged to the *OLD*, yet by the ſpecial Notes and Characters, that are *there* both by *Chriſt*, and his *Apoſtles*, ſet upon them, we may evidently diſtinguiſh them from all *other Books* whatſoever.

XXXI. And firſt the SCRIPTURES, that *Chriſt* recommended to his Diſciples, related to the *former Partition* that had been made of them by the *Jews*, and were no other, then what were then found [a] *Written in the Law of Moſes, in the Prophets, and in the Pſalms*, (where the *Pſalms* comprehended all the *Hagiographa*, and being the Firſt and moſt Eminent Book among them, gave the *Denomination* to the Reſt;) So that all thoſe *Scriptures* which are not contained within this *Diviſion*, and cannot be referr'd to One of theſe *Three Claſſes*, (as none of the *Controverted Scriptures* can be,) are by *Chriſt* himſelf excluded out of the CANON of the OLD TESTAMENT. For to *thoſe Three* he [b] reduced ALL THE SCRIPTURES that were then Extant, or acknowledged by him: Which is likewiſe S. *Auguſtine*'s own Confeſſion, and the true ſenſe that he gives to this place in S. *Luke*, when for this very reaſon he excluded the *Maccabees* out

[a] S. Luc. 24. ver. 27. 44. 45. *Et exorſus à Moyſe interpretabatur eis in* OMNIBUS SCRIPTURIS, *&c.*

[b] Ambr. Catharin. in opuſc. de Script. Canonicis. Sixt. Senen. Biblioth. lib. 1. Sect. Partitio 1. & Maldonat. *in* 24. *Lucæ, de all acknowledge it.*

out of that *Division* * because *they had not the Testimony of Christ to be his witnesses*, and were neither *comprehended in the Books of the Law of Moses, nor in the Prophets, nor in the Psalms*; for these were ‖ *all the Canonical Scriptures*, that the OLD Church received upon *Divine Authority*.

* S. Aug. lib. 2. contra Gaud. c. 23. *Hanc quidem Scripturam, quæ appellatur Maccabæorum, non habent Judæi sicut Legem, & Prophetas, & Psalmos, QUIBUS Dominus Testimonium perhibet tanquam TESTIBUS SUIS.* ‖ Idem de unit. Eccl. cap. 16. *Demonstrent Ecclesiam suam in præscripto Legis, in Prophetarum prædictis, in Psalmorum Cantibus, hoc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUTHORITATIBUS.*

XXXII. Nor did the *Apostles* after *Christ* ever recommend any *other Scriptures*, of this nature, to us, then what were contained under *those Three Heads*. Whereof they give us these distinctive and proper *Characters*, by which we may know them; That [a] *they were written by Moses and the Prophets*; That *by* [b] *those Prophets God spake of Old time to our Fathers*; That *all their* [c] *Prophecies were sure and certain*; That [d] *not so much as one Word or Tittle of them should ever fail*; That [e] *all Scripture is of Divine Inspiration*; And That [f] *the Oracles of God were committed to the Jews*. None of all which Notes can be set upon the *Books* that are now controverted.

a Act. 24. 14. *Believing all things which are written in the Law and the Prophets.* Act. 26. 22. *Saying no other things then those which the Prophets and Moses did say.* Act. 28. 23. *To whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets. b.* Heb. 1. 1. *c.* 2. Pet. 1. 19. *d* 1. Pet. 1. 25. *e* 2 Tim. 3. 16. *f* Rom. 3. 2.

XXXIII. Then, in all the *New Testament* we find not any one Passage of the *Apocryphal Books* to have been [g] alledged either by *Christ* or his *Apostles* for the Confirmation of their Doctrine, no Examples produced from them, no advertisement given, no mention made of them (more then of *other Foreign Writings*) at all. Which is an evident Sign, That what account so ever they had them in besides, yet they never held them to be of the same *Equal and Divine*

g *Index Testimoniorum à Christo & Apost. in N. Testamento citatorum ex veteri. In fine Bibliorum vulg. edit. Sixti 5. & Clem. 8. pp. jussu recognit. Venet.* 1616. And remarkable it is, that in this Index there is never a Testimony set down out of the Apocryphal Books.

vine Authority with the *Prophetical and Canonical Scriptures* themſelves; whereof, (over and above the high and venerable *Characters* that they give of them in general) they mention not much fewer then *Three Hundred paſſages* in particular.

XXXIV. Laſtly beſides the Common Voice of the *Ancient Fathers*, (whom we ſhall [a] hereafter produce to this purpoſe,) we have the Acknowledgement of ſundry the *chief Writers* even among them of the *Roman Profeſſion*, That the *Books* which they have lately introduced into the *Canon* [b] were never either *Confirmed* or *Received* by the *Apoſtles*.

[a] Pag. 29.

[b] Catharin. Opuſc. de Script. Canonicis. *Quòd autem Apoſtoli multos Libros veteris Teſtamenti, qui dicuntur & verè ſunt habiti ut Canonici, ſaltem* APPROBAVERINT. *NULLUM EXTAT* TESTIMONIUM, *UT PER SE PATET.* Stapleton de Autorit. S. Script. lib. 2. cap. 4. §. 14. ——*Sapientiam, Eccleſiaſticum, Tobium, Judith, & alios V. T. Libros* APOSTOLORUM *temporibus NON CONFIRMATOS*——&c.

XXXV. And yet becauſe there be *Some Others* among them, that pretend the contrary, and undertake to ſhew, That both *Chriſt*, and his *Apoſtles* have not only uſed divers *Phraſes* that are to be found in theſe *Apocryphal Books*, [c] but likewiſe alledged many remarkable *Paſſages* out of them, and thereby given them their *Canonical Authority*; it will not be altogether unneceſſary to examine the *Particulars*, whereupon they inſiſt; and to declare the invalidity of them all.

[c] Coeffet. en ſon Apologic. *Au Noveau T. nous avons de grandes traces de l. Autorite de la pluspart de ces Livres.*

XXXVI. 1. In the Firſt place, for the Canonizing of the *Book of Wiſdom* [d] they produce S. *Paul*, and ſay, that *Rom.* 11. 34. (*Who hath known the mind of the Lord, or Who hath been his Counſellour?*) is taken out of *Wiſdom.* 9. 13. (*For what man is he that can know the Counſel of God, or who can think what the will of the Lord is?*) But *Gretſer* is ſomewhat aſham'd of this Inſtance; and our Anſwer to it is, that the Sentence which S. *Paul* citeth is clearly taken out of *Eſay* 40. 13. where

[d] Catharin. *Opuſc. de Script. Canon.* Sixt. Senenſ. Biblioth. lib. 8. hær. 9.

[e] Defenſ. Bell. c. 13. *Nullus eo utitur argumento, ut demonſrativo.*

Where both the ſenſe and the * Words (in that Tranſlation which the *Apoſtle* followed) are altogether the ſame, as in the *Book of Wiſdom* they are not. Secondly, As much may we ſay to what † they note upon ‖ *Hebr.* 1. 3. Where *Chriſt* is called *the Brightneſs of his Fathers Glory*, alluding to *Sap.* 7. 26. Where *Wiſdome* is called *the Brightneſs of Everlaſting Light*; for as it is not certain Whether S. *Paul* ever ſaw *that Book of Wiſdom*, or no, which, for ought we know, was not Extant before his time, nor compiled by any other Author then [a] *Philo the Helleniſt-Jew of Alexandria*; ſo there be ſeveral Expreſſions in the *undoubted Scriptures*, concerning the *Repreſentation*, the *Splendor*, the *Wiſdom and the Glory of God*, whereunto he might allude in this his *Epiſtle to the Hebrews*, as he had done before in his [b] *Epiſtle to the Coloſſians*, and in his [c] Second *Epiſtle to the Corinthians*, ſetting forth *Chriſt* there, to be *The Image of the inviſible God, and the Firſt Born of every Creature, by whom all things were created, and do ſtill conſiſt*; the ſubſtance and ground whereof may be found in [d] *Ezek.* 1. 28. *Eſay* 9. 6. & 60. 1. *Pſal.* 2. 7. & 136. 5. 2 *Sam.* 7. 14. *Jer.* 51. 15. & 10. 12. to ſome of which places the *Apoſtle* himſelf refers in this *Place to the Hebrews*. Thirdly That which is ſaid of *Enoch*, [f] (*Hebr.* 11. 5.) needs not the [g] *Book of Wiſdom* to confirm it, for the Story is clear in [h] *Geneſis*, and in the tranſlation of the Septuagint (which S. *Paul* follow'd) the words are alike. Fourthly, [i] *That the Powers which be, are ordained of God*, was ſaid by the *Wiſdom of God* it ſelf in [k] *Solomon*: and Fifthly, *That* [l] *God is no accepter of perſons* is taken out of the words of *Moſes* in [m] *Duteronomy*. And yet there are, that refer both theſe Maximes to [n] the *Book of Wiſdom*, as if S. *Paul* had found them no where elſe.

* Juxta LXX *Interp.* Τίς γὰρ ἔγνω νοῦν κυρίου ἢ τίς σύμβουλος αὐτοῦ ἐγένετο.

Eſay. 40. 13. *So* Tertull. contra Marcion. *l* 5. *c* 14. S. Baſil de Sp. S. *c.* 5. S. Ambr. Lomb. Thom. & Cajetanus in *Rom.* 11. 34. *all refer this place to Eſay.*

† Catharin. opuſc. de Script. Can. Sixt. Senenſis Bibl. lib. 8. hær. 9. Coccius To. 1. Theſaur. l. 6. art. 9.

‖ *Fortè ſic legend. in Sixt. Senen. quia in* c 11. *ad Heb. &c.* 6. *Sap. nulla habetur convenientia.*

a S. Baſil. Ep. ad Amphiloch. S. Hier. præf. in Libros Solomon. Beleth, de div. offic. cap 60. Jo. Sarisbur. Epiſt. 172. Thom. in Dionyſ. de div. Nom. c. 4. lect 9. Bonavent. in lib. Sapient. Lyranus in eundem Librum. Et alii quamplurimi.

b Coloſ. 1. 15, 16.

c 2 Cor. 4. 4.

d So was the Appearance of the BRIGHTNESS, *the* LIKENESS *of the* GLORY *of* GOD.

e Verſe 5.

f Hebr. 11. 5.

g Wiſd. 4. 10.

h Gen. 5. 24.

i Rom. 13. 1.

k Prov. 8. 15, 16.

l Rom. 2. 11. Galat. 2. 6. Epheſ. 6. 9. Coloſ. 3. 25.

m. Deut. 10 17.

n Wiſd. 6. 3. & 7.

XXVII. Next

XXXVII. Next, for the Authorizing of the *Book of Eccleſiaſticus* they produce [h] S. *Peter* and the Epiſtle of [i] S. *James*, both of them citing this Sentence out of the Old Teſtament, *All fleſh is as Graſs, and all the Glory of man, as the flower of Graſs; the Graſs withereth, and the flower thereof falleth away; But the Word of the Lord endureth for ever.* Which though it be word for word taken out of the *Prophet* [k] *Eſay*, yet *Sixtus* of *Sienna*, *Coccius*, and *P. Cotton* will needs have it fetched out of the *Fourteenth* [l] *of Eccleſiaſticus*; wherewith the words of the *Apoſtles* have no better agreement then the *Graſs of the field* with the *wearing of a Garment.*

h 1 Pet. 1: 24.
i James 1. 10.
k Eſay 40 6, 7.
l Ecclus. 14. 17.

XXXVIII. Thirdly, in favour of the *Book of Judith* they * bring Two Citations, one made by S. *Paul*, when he ſaid, [m] *They were deſtroyed by the Deſtroyer*, and another by S. *James*, who ſaid, † *The Scripture was fulfilled, -And Abraham was called the Friend of God*; both which paſſages (if there were any credit to be given to *Serarius*) are borrowed out of the [n] *Eight Chapter of Judith*, as we read them in the [o] *Latin Paraphraſe* of that Book; For in the *Greek Copies* there is never a word like them to be found. But whom ſhall the *Feſuite* perſwade, that the *Apoſtles* quoted a *Latin Paraphraſe* which was not extant in their time? or if we ſhould grant that the *Greek*, or the *Caldean Copies*, had as much in them of old, as the *Latin* hath now, yet who would believe, that S. *Paul* and S. *James* alluded rather to the Book of *Judith*, then to the Book of [p] *Numbers*, where they that *were deſtroyed by the Deſtroyer* are upon Record at large, and to the Book of [q] *Geneſis*, where the Story of *Abraham* it recited, together with the Second Book of the [r] *Chronicles*, where *Abraham* is called the *Friend of God*, and the Book of *Eſay*, where *God* himſelf ſaith of him, *Abraham my Friend.*

* Serar. in lib. Judith cap 8. q. 19. & proleg. 4.
m 1 Cor. 10. 10.
† S. James 2. 23.
n Judith 8. v. 25. and v. 22.
o *Illi autem qui tentationes non ſuſceperunt cum timore Domini, & impatientiam ſuam & improperium murmurationis ſuæ contra Dominum protulerint, Exterminati ſunt ab Exterminatore, & à Serpentibus perierunt*, V. 25. *Memores eſſe debent, quomodo pater noſter Abraham tentatus eſt, & per multas tribulationes probatus, Dei Amicus effectus eſt*, V. 22.
p Num. chap. 14. & chap. 16.
q Gen. 15, 16.
r 2. Chron. 20. 7. ſ Eſay 41. 8.

XXXIX. For the Books of *Tobit* and *Baruch*, or for the Additions to *Esther* and *Daniel*, I find not any Allegations produced out of the *New Testament*, whereby to give them the Authority of *Canonical Scriptures*; A few *Resemblances* of *Phrases* and *Expressions* there are in many places between them, (as between *Tob.* 4. 7. and *Luc.* 11. 41. *Give Alms of thy Substance, Tob.* 4. 17. and 1 *Thess.* 4. 3. *Beware of all whoredom and fly fornication. Tob.* 4. 15. and Mat. 7. 12. *Do that to no man which thou hatest to be done to thy self. Baruch* 4. 7. and 1 Cor. 10. 20. *Sacrificing unto Devils, and not unto God:*) But if Resemblances of words be any Reason to make *these Books* Canonical, by the same Reason we should have more *Canonical Books* yet, then the *Canon of Trent* will allow: For the *Prayer of Manasses*, together with the 3d and 4th *Book of Esdras*, that *Canon* rejecteth out of the *Canonical Number*, as well as we; And yet in *that Prayer of Manasses*, where he saith, *That Repentance is not for the just, but for sinners*, there is a fair Resemblance with the saying of *Christ* * *I came not to call the just but sinners to repentance:* And in the 3d *Book of Esdras* that which is said of [a] *Truth* is conformable to the saying of the *Apostle*, [b] *We can do nothing against the Truth*, as in the 4th *Book* of *Esdras* there be many more of the like nature, and some of them [c] more plain then any other that can be brought out of all the *Controverted Books* besides.

XL. But lastly, for the Canonizing of the *Maccabees* they produce S. *John*'s Testimony [d] *And it was at Jerusalem the Feast of the Dedication*, which, they [e] say, referreth to 1 *Mac.* 4. 59. Yet first, here is no place of *that Book* quoted; and Secondly, they had a *Feast of Dedication* instituted by *Ezra*, which might then be kept at *Jerusalem*; but be it understood of the * *Feast* that *Judas Maccabeus* and his Brethren ordained

* S. Matth. 9. 13.

a 3. Esdr. 3. 12.

b 2. Cor. 13. 8.

c 4 Esdr. 1. 30. & 8. 3.

d S. John 10. 22.

e Catherin. *ubi. sup.* Du Perron. *Repl. lib.* 1. *cap.* 50. Serar. *proloq.* 3. *in Maccab.*

* For that this Feast was for nothing but the making a New

dained for the *Dedication of the Sanctuary* which *Antiochus* and his Souldiers had profaned, the beſt that can be made of it, is no more then the ſpecifying of a *Time* which *the Jews* then obſerved, and whereat *Chriſt* took occaſion to preach and manifeſt his Doctrine to them the more publickly; but what makes this either to the *Citing* of *the Book*, or to the Adding of any *Canonical Authority* thereunto? The *Jews* are ſaid to obſerve that *Feaſt of Dedication* at this day, and yet they do not acknowledge the *Books* of the *Maccabees* to be *Canonical Scripture*, no more now, then they did in S. *John*'s time, who whether he referred to that *Maccabean Dedication* or no, is uncertain; but howſoever, to this purpoſe he mentioned it not; which is the Confeſſion of ‖ *P. Cotton* the *Jeſuite* himſelf. Another Argument they bring from S. *Paul*'s Catalogue of Inſtances in his *Epiſtle to the Hebrews*; where among other *Sufferings* that the *Saints* endured, he reckoneth up, *Thoſe that were Tortured*; and though he nameth *no Perſons* here in particular; yet, *Monſieur du Perron*, [c] *Serarius*, and [d] *Catharinus*, applying this paſſage to the Story of *Eleazar* and his *Seven Brethren* mentioned in the *Second Book* [e] of *the Maccabees*, are not only peremptory in it, that the *Apoſtle* alludeth there to no *other Perſons*, but that he alledgeth it as a part of [f] *Canonical Scripture*. Where for the *Perſons* the matter is not ſo ſure: For other men are of another mind; and *Paulus Burgenſis* (whoſe *Additions* have the honour, even among the *Romaniſts* themſelves, to be printed with *Lyra*'s *Notes* and the *Ordinary Gloſs* upon the *Bible*,) underſtands not S. *Paul* here to have ſpoken of *Eleazar* and his *Brethren* in the time of the *Maccabees*, but of the *Saints* and *Martyrs of God* [g] that had been *Tortured* in his own time, under the *New Teſtament*. And for the *Canonical Authority* of the *Book*, (if *any Book* be here cited,) what-

Altar, and it being upon the 25 of *December*, it may well be thought to have been ſo pre-ordained by God in prefiguration of Chriſt's Birth, & that in this regard Chriſt would be preſent at it.

‖ Deprav. 198. *La dedicace du Temple ne prouve pas que les Livres des Maccabees ſoyent Authentiques.*

a Heb. 11.35.

b Du Perron. Repl. *lib.* 1. *c.* 50.

c Serar. *pr.* 3. *in Mac.*

d Cathar. *de ſcr. Can.*

e 2 Mac. cap. 6. & 7.

f *Similiter in Epiſtola ad Hebræos Canonizatur ille Liber Maccab. Secundus* Cathar. S. *Paul cite l'hiſtoire des Martyrs tympanizez en Matiere de foy, & pour verifier ces Deux propoſitions Theologiques, La foy eſt la preuve des choſes non apparentes, & par la foy les Saints ont vaincu les Royaumes, & operé juſtice.* Du Perron.

g Burgens Addit. Hebr. 11. *Dt his autem qui ſub N. Teſtamento fuerunt, ſubdit, ALII VERO DISTENTI SUNT, &c.* V. 35.

what-ever it was, the Reference here made to it, gave it no more Authority of *Authentick Scripture*, then the words immediately following gave to another Received [h] Story among the Hebrews, that *Esay the Prophet was sawn asunder to death*, whereunto though the *Apostle* might have Reference, when he said there, [*i They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented,*] yet who ever made all these [k] Instances (before S. *Paul* wrote them,) to be *Authentick* and *Canonical Scripture*? or who can with reason deny (if *Monsieur Perron*'s reason were good) but that the Story of *Esay*'s death ought to be *Canoniz'd*, as well as the Story of *Eleazar* and his *Seven Brethren* in the *Maccabees*? seeing there is as much Reason for the *One*, as there can be given for the *Other*.

XLI. To conclude this Chapter, There be many other Passages in the *New Testament* that have Reference to *several stories* and *writings* of Old time, which are not to be found either in the *undoubted* or in the *Controverted Books of Scripture*, as Mat. 27. 9. relating to the *Prophet* [l] *Jeremy*. Ephes. 5. 14. to *another*. 2 Tim. 3. 8. to *Jannes* and *Jambres*. James 4. 5. to a *known saying*, and Jude 14. Verse to the *Prophecy of Enoch*, (not to count the Sentences taken out of *Aratus*, *Menander*, and *Epimenides*, which be three Heathen Authors, and yet quoted by S. *Paul*) But [m] *Origen* said well and rightly to this matter. [n] *Manifest it is that the Apostles alledged many Things, which are not elsewhere to be seen in the Canonical Scriptures, being only taken out of Apocryphal Books; and yet those Apocryphal Books must not be accounted by us to be of Equal Authority with the Scripture, for we ought not to pass the bounds which our Fathers have set us.* And herein we rest.

CHAP.

h S Hieron. in Esaiam c. 57. *Nostrorum plurimi illud quod de passione Sanctorum in Epistolam ad Hebr. ponitur, SERRATI SUNT, ad ESAIÆ referunt Passionem.*

i Hebr. 11. 37.

k Burgens. Addit. Hebr. 11. *De Esaia autem & MACCABÆIS non potest sumi Testimonium; cum persecutiones eorum non legantur in AUTHENTICA SCRIPTURA.*

l Unless *Jeremy* by the Errour of Transcribers be put there for *Zachary* in whom those words recited by S. *Mat.* are found.

m Or who ever else was the *Author* of that *Pious* and *learned work* upon the *Canticles*. *An ancient and approved writer he is.*

n Origen, Prol. in Cantic. *Illud tamen palàm est, multa ab Apostolis esse prolata, quæ in his Scripturis quas Canonicas habemus, nunquam legimus; in Apocryphis autem inveniuntur: sed nesic quidem locus Apocryphis dandus est, &c. Non enim transiundi sunt Termini, quos statuerunt Patres Nostri.*

CHAP. IV.

The Teſtimony of the Eccleſiaſtical Writers, or Fathers of the Church, next after the Apoſtles in the Second Century.

XLII. AFter the *Apoſtles* (in whoſe time the whole CANON of SCRIPTURE was determined,) [a] *The Hour was paſt*, and *the Door was ſhut*: No Addition might be made, nor any *Other Books* taken in but what they had firſt received, and left *Sacred* to the Church. Which is not only acknowledged by [b] S. *Auguſtine*, but likewiſe by the Doctors of the Church of *Rome* it ſelf, both [c] thoſe that lived before the Council of *Trent*, and [d] thoſe that have written ſince.

a Thom. Walden. Doct. fidei, lib. 2. art. 2. cap 20. *Tranſiit ergò Hora: non poteſt jam creſcere* CANON *in Pluralitate* LIBRORUM. *b* S. Auguſt. contra Fauſt. Manich. lib. 11. c. 5. *Veritas Divinarum Scripturarum non á quibuſlibet, ſed ab* IPSIS APOSTOLIS *ad noſtram Fidem ædificandam memoriæ commendata eſt. Ac* PER HOC *in* CANONICUM AUTORITATIS *culmen recepta.* c. Durand. in 3. d. 24. q. 1. Sect. 9. Gerſon. de vit. Sp. lect. corol. 7. Cajet. in 1 Corinth. 12. *d* Canus in loc. com. lib. 2. c. 7. *Nec enim alios Libros habemus Canonicos ſine* V. *ſive N. Teſt. quàm quos Apoſtoli probaverunt, & Eccleſiæ tradiderunt.* Bellarm. de verb. Dei l. 1. c. 20. Gretſ. def. l. 1. cap. 1.

XLIII. And this was it, that held the *Ancient Fathers* to the OLD CANON; from which the *Greek Church* never yet departed to this day; and till ſome [e] *few men* (of the *Latin Church* only) met lately together at *Trent*, the NEW CANON, (in *ſuch Terms* as they there Deviſed it,) was never heard of. To which purpoſe having already paſs'd through the time of the *Apoſtles*, we will now proceed in order, and

e The Number of them all, that made their New Canon in the 4. Seſſion at Trent, was fifty two, and they (for the moſt part) Italians and Spaniards.

and ſearch into the *Several Records*, that have been left unto us concerning this Matter in *all Ages* after them.

An. Dom. 102.

XLIV. The *Apoſtolical Conſtitutions*, (which go under the Name of Pope [f] *Clement* the firſt,) are of no great Credit with us; yet they that otherwhiles plead for them ſo earneſtly, (as the latter Writers in the Church of *Rome* do,) and think they get ſo much advantage by them in *Other Matters*, have but little Reaſon to refuſe them in *this*; Where [g] there is an *Enumeration* made of ſuch *Books*, as were then appointed to be Read in the Church, and pertained to the *Old Teſtament*, (the Books of *Moſes and Joſhua, of the Judges and the Kings, of the Chronicles and the Return* [h] *from Babylon, of Job, David and Solomon, and of the XVI Prophets*,) but of *Tobit* and *Judith*, or any other of the *Books* that are now in queſtion, there is no mention at all, which is a ſign, that in thoſe dayes they were held to be no *Canonical Parts* of the *Scripture*.

XLV. In the *Canons of the Apoſtles*, (which are [i] ſaid likewiſe to have been written by *Him* that wrote the *Conſtitutions*,) after a particular [k] Recital of all the Books that be contain'd in the *Old Teſtament*, the *Wiſdom of the Son of Sirach* is recommended only (as a Book [l] *Out of the Scripture-Canon*,) *to be learn'd and read by Young Beginners*, but of the *Wiſdom of Solomon*, the Books of *Judith* and *Tobit*, and *the reſt* that we acknowledge not to be *Canonical*, there is not a word ſpoken, unleſs it be of the *Three Books of the Maccabes*, which is *One* more then the *Canon of Trent* will allow, and more by all the *Three* then either [m] *Damaſcen*, or *Nicephorus*, and many *Greek Authors* beſides, ever found in the *Copies* of *thoſe Canons*, that came to their hands, with leſs corruption then they come now to ours. For it is evident by *Zonaras* [n] (however *that Canon*

[f] Conſt. Apoſt. l. 2. c. 57.

[g] Ezra, Nehemia, and Eſther.

[i] Bellarm. de Verb. Dei, lib. 1. cap. 20. *Quos Canones vel ipſe Clemens condidit, vel quod verius eſt, ab Apoſtolis conditos, ipſe Eccleſiis commendavit.*

[k] Can. Apoſt. Can. ult.

[l] Ibid. Ἐξωθεν δὲ ---τῷ σοφίαν τοῦ συρὰχ.

[m] Infrà citandi.

[n] Zonar. in Can. 59. Conc. Laodic. Κανονίκα δ' κάλεσαν τὰ τῷ πὲ κανόνι τῶν ἁγίων Ἀποστόλων ἀπαριθμούμενα ὥσπερ ἀκανόνιστα, ὧν ὁ κανὼν δὲ ἐμνήσθη.

Canon of the *Apostles* upon which he makes his *Commentary* be now Printed with this addition of the *Three Maccabæan Books,)* that the *Copy* which he had then before him differed not from the *Canon* of the *Council at*[o] *Laodicea*, where the *Maccabees* are not named at all.

o Infrà citandi.

[p] XLVI. Though the *Author* of the *Ecclesiastical Hierarchie* be not so ancient as DIONYSIUS the AREOPAGITE, to whom *that Book* is commonly attributed; yet because he is numbred both by *Card. Bellarmine*, and others, among the *Fathers of this Age*, we will here produce his Testimony; which is clearly against them that pretend such great Veneration towards him. For treating of what was done in his time at the *Publick assemblies of Christians*, and declaring the *Order of Divine Service* then in use among them, he reciteth (after his manner of ænigmatical language) all the *Books of Scripture* that were held to be *Sacred* in the Church. And having first named *The Psalms*, which were often imployed in *Divers Parts of the Service*, he reckoneth up these following for[b] *All the Authentick writings* of the *Old Testament* besides, " *Those that relate either the Birth* " *and Ornament of the world*, (as the Book of GENESIS " doth,) *or the Legal Hierarchy and Polity of the Jews*, " (as the Books of EXODUS, LEVITICUS, " NUMBERS and DEUTERONOMY do,) *or* " *the Divisions and Possessions of their Several Inheri-* " *tances*, (which the Book of JOSHUA doth,) *or the* " *Prudence of their Judges* (as the Book of JUDGES " doth, whereof RUTH is an Appendix,) or *the wis-* " *dom of their Kings*, (in the Books of SAMUEL, " KINGS, and CHRONICLES,) *or the Piety of their* " *Priests*, (in the Books of EZRA and NEHEMIAH, " whereunto ESTHER is added;) *or the firm and un-* " *moveable Philosophy of Ancient and Holy Men in the* " *midst*

p *An. Dom.* 110.

a Bellarm. de Script. Eccl.

b Dionys. Eccl. Hierarch. c. 3. πᾶσα μὲν γὰρ ἱερά, καὶ ἁγίογραφος Δέλτος, &c.

" *midst of many Miseries and Troubles*, (in the Book of " Job,) *or the sage Precepts of Life*, in the PRO- " VERBS, and ECCLESIASTES,) *or the Songs of Di-* " *vine Love*, (in the CANTICLES,) *or the Predicti-* " *ons of Things to come*, (in the Four greater, and the " Twelve lesser PROPHETS. And further then thus this *Author*, (under the Name of *Dionysius* the *Areopagite*) in recounting the Books of the *Old Testament*, proceedeth not: but immediately subjoyneth the Books that belong to the *New*. In [a] another place he cites a saying out of the Book of *Wisdom*, which he calls *an Introduction to the Divine Oracles*, but by the Confession of *Aquinas* who wrote a † *Commentary* upon him, this makes not that Book to be *Canonical*, no more then it does the *Epistles of Ignatius*, and some *others*, there cited with it to the like purpose.

[a] De Divin. Nomin. c. 4.

† Thom. in Dionys. De Divin. Nomin. cap. 4. lect. 9. *Dicit ergò primò quòd quibusdam Doctorum: qui Sanctos Sermones tractaverunt, licèt* SCRIPTURAS CANONICAS *non conderent, visum est, &c. Ex quo patet, quòd Liber* SAPIENTIÆ *nondum habebatur inter* CANONICAS SCRIPTURAS.

XLVII. Before S. *John* died, (who died the last of *All the Apostles*,) the *Canon of the Scriptures* was made [a] *perfect* and delivered over to the Christian Church, divers years before his death he had made his chief abode about *Ephesus* and *Sardis*, and the *other Churches* in *Asia*, to which he [b] wrote, when he was banished into the *Isle of Patmos* by the Emperour *Domitian*. From this Banishment he was releas'd by *Nerva* in the year of our Lord XCVII. and about III years after he quietly ended his days. It hap'ned that about LX years from the time of his decease, there was some question made, by certain Men that came and lived in those Quarters, concerning the *Exact Number* of the *Canonical Books* of *Scripture*. For Resolution herein [a] *MELITO*, * who was then Bishop of *Sardis* (a Man famous and venerable in his time, and of whom *Polycrates* the Metropolitan Bishop of *Ephesus*, gave

[a] Narrant veteres *Johannem Asiaticarum Ecclesiarum rogatu, germanum Scripturæ Canonem constituisse.* Euseb.

[b] *Apocalyp. chap.* 2. & 3.

[a] *An. Dom.* 160.

* *Scripsit Apologiam ad Imperatorem, pro Christianis.*

gave this honourable [b] Teſtimony, that *He was led & guided, in all things he did, by the Holy Ghoſt,*) having been formerly requeſted thereunto by *Oneſimus*, made a perfect *Catalogue* of *all the books* [c] *that by common conſent of the Oriental Chriſtians were received as Canonical parts of the Old Teſtament*, and returned him this Anſwer. *That he had diligently inquired into* [d] *the Number and Order of thoſe Books; that for this purpoſe he had made a journey into the Eaſt, where they were firſt preach'd; that he had compiled Six Books of Commentaries upon them; and that to ſatisfie his Deſire, and to ſet forth the Doctrine of Faith, he had Sent unto him the* NAMES *of them all, (that is to ſay,) The five Books of Moſes,* GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMIE; *The Book of* JOSHUAH, JUDGES & RUTH; *The Four Books of the* KINGS; *The Two Books of the* CHRONICLES; *The* PSALMS *of David*; *The* PROVERBS *or the* WISDOM *of Solomon*, (for ſo *Ruffinus* tranſlated the words in *Euſebius* [e], The *Proverbs* of *Solomon* which is alſo called *his Wiſdom*,) *The Book of the* PREACHER; *The* CANTICLES; *The Book of* JOB; *The* PROPHET ESAY, *and* JEREMIE; *The* TWELVE PROPHETS *comprehended in One Book*; DANIEL, EZECHIEL, *and* EZRA, whereunto [f] *Nehemiah* and *Eſther* were commonly * annexed; as were alſo the *Lamentations* to *Jeremie*.

XLVIII. In this Age lived † JUSTIN MARTYR, Who in all *his works* citeth not ſo much as any one Paſſage out of the *Apocryphal Books*, nor maketh the leaſt mention of them at all: For the *Queſtions and Anſwers ad Orthodoxos* (wherein a ſentence is brought out of *Eccleſiaſticus*,) were written long after his time. And in his *Conference with Trypho* againſt the *Jews*, though he reproacheth them for many * other things, yet for this that they had rejected any of the *intire Canonical Books of Scripture*, he reproacheth them not.

[b] *Apud Euſeb. hiſt. Eccleſ. lib. 5. c. 24.*

[c] Κατὰ τὸ προσοίμιον ἀρχόμενον τῶν ὁμολογουμένων τῆς παλαιᾶς διαθήκης γραφῶν ποιεῖται κατάλογον. Apud Eund. Euſeb. l. 4. c. 25.

[d] Τῶν τῆς παλαιῶν βιβλίων ἀκριβειαν πόσα τε ἀριθμὸν, καὶ ὑποῖα τῇ τάξιν εἶεν. Ibid.

[e] Παροιμίαι ἢ Σοφία; *Salomonis Proverbia, quæ et Sapientia.* Ibid. *ubi Sapientia accipienda eſt expoſitivè pro ipſis Proverbiis*, Pineda in Eccleſ. præf. c 2. Sect. 19.

[f] Suprà pag. 18.

* Συνεκδοχικῶς.

† *An. Dom.* 164. Martyrio coronatus.

* *Even concerning ſome Parts or Paſſages of the Pſalms and the Prophets ſuppreſſed by them.*

A Sign, that *what Books* they did not acknowledge, he rejected himself; or at least made no such account of them, as he did of the *Rest*, which he || *appropriates* to *our Religion*.

Just Mart. In Cohort. ad Græcos. *Quòd apud Judæos PIETATIS NOSTRÆ Libri asserventur, Divine de Nobis Opus est Providentiæ.*

CHAP. V.

The Testimony of the Ancient Ecclesiastical Writers in the Third Century.

XLIX. ORIGEN [a] was better learned in the knowledge of the *Scriptures*, & took more pains to set them forth, both in the *Original* [b] and in their several *Translations*, then any besides that lived in his time, or long after him; and therefore is his Testimony herein the more to be regarded. In his *Preface* upon the *Psalms* (recorded by [a] *Eusebius*, [b] S. *Basil* and S. *Greg. Nazianzen*, [c] *Suidas* and [d] *Nicephorus*.) First he giveth us this general Advertisement, That the *Canonical Books of Scripture contained in the Old Testament are twenty & two in Number, which the Hebrews* [e] *have left unto us according to the number* * *of those letters which they have in their Alphabet*; and then he Reekoneth them up by *their Names*, every one in particular; *Genesis, Exodus, &c.* as we do at this day: For the defect in the Copy of *Eusebius* (where the Book of the *XII lesser Prophets* [f] is omitted,) is nothing else but a fault of the

[a] *An. Dom.* 220.

[b] *Tetrapla, Hexapla, & Octapla, Origenis labore contexta.*

[a] Euseb. Histor. l. 6. cap. 25.
[b] In Origenis Philocalia, c. 3.
[c] Suidas in verbo Origines.
[d] Niceph. hist. lib. 5. c 16. & Hilar. præf. in Psalmos.
[e] *A quibus Eloquia Dei ad Nos translata sunt.* Orig. Prol. in Cant.
* Id. in 1. Psal. οὐκ ἀγνοητέον δ' εἰναῖ τὰς ἐνδιαθήκους βίβλους, ὡς Ἑβραῖοι παραδιδόασιν, δύο καὶ εἴκοσι, &c.
[f] *Without which the number of twenty two Books (mentioned before) cannot stand.*

Transcri-

Transcriber, and *Nicephorus*, that had a more perfect Copy to follow, then that which is now extant with us, hath supplyed it, as likewise doth the Version of [b] *Ruffinus*. But *Origen* here joyneth *Ruth* to the Book of *Judges*, and the *Lamentations* to the Book of [a] *Jeremy*. Of *Judith*, and *Tobit*, *Ecclesiasticus*, and *Wisdom* he maketh no mention at all. The *Maccabees* he declares expressely, in the words immediately following the Enumeration of the *XXII Canonical Books*, to be [b] *out of the Canon*. The *Additions to the Book of Esther* are in the like manner [c] *exploded* by him. And as for the *History of Susanna*, (together with the *Other Supplements of Daniel*,) if *that Epistle* be his which he is said to have written to his friend *Julius Africanus*, though he defends it there to be no [d] *fabulous Imposture*, but fit to be retained among other *Ecclesiastical Books* for the use of the Church, yet he gives it not an *equal Authority* with the *Canonical Books* of Scripture. The pretended *Places* that are brought out of *Origen's* other Writings for the Authorizing of *Ecclesiasticus*, *Wisdom*, *Tobit*, *Judith* & *the Maccabees* are either impertinent[f] and referring to some *Other Books* then *these* which be now in Controversie, or else they be produced out of uncertain and [e] *Supposed Works*

g XII Prophetarum Librum Thereasar. Niceph. ubi suprà.

h Ruffini versio Eusebii. lib. 6.

a Jeremias cum Threnis & Epistola unum sunt. Apud Euseb. loco citato. *Epistola* autem à *Jeremia* Hierosolymis Babylonem ad deportatos missa habetur *Jerem. c.* 29.

b Orig. Ibidem apud Eusebium. Ἐξω δὲ τούτων ὄντα καὶ τὰ Μακκαβαϊκά.

c Sixt. Senen. bibl. sanct. lib. 1. Sect. 3. *Origenes quoq; in Epistola ad Jul. Africanum hæc (ad Estherem) Additamenta explodit.* Extat. 2. To.

d Quæ nuper admodum prodiit in lucem, & νοθεύσεως suspecta est; tametsi certum sit, Origenem ea de re olim aliquid ad Africanum scripsisse.

e Origen. Epistola ad Jul. Afric. apud Sixt. Senens. lib. 5. An. 250. *Non repudiandum est tanquam Scriptum conflictum & adulterinum, ne eâdem ratione cogamur abjicere multas ejusdem generis Scripturas ab Ecclesia receptas, & sacris voluminibus immistas, quales sunt Oratio, &c.* f. As, in Homil. 1. in lib. Judicum. *Qui custodit mandatum non sciet verbum malum. Sic n. Scriptum est.* Which refers to *Ecclesiastes* cap. 8. 5. (Vid. Origenem in Matt. Tract. 30.) and not to *Ecclesiasticus*, as *Coton* (Just. l. 2. c. 32.) and *Coccius*. (Thesaur. l. 6. art. 17.) would have it. And Hom. 1. in Ezech. *Scriptum est in Quodam Libro, quòd omnes credentes accipient coronam saligneam.* And, Homil. 4. in Josuam. *Sed memento quòd scriptum est, Qui approximant mihi, approximant igni*, which refer neither to the Canonical nor to the Apocryphal Books. *g.* As, in Hom. 1. in Leviticum, (urg'd by *Card. Bellarm.* for the Canonizing of *Susanna's History*, de verbo Dei, *l.* 1. c. 9. Sect. Augustinus,) which yet is confess'd to be of uncertain and small Authority (by the same *Cardinal Bellarmine* De verbo Dei, lib. 4. cap. 11. Sect. Octav.) And, Hom. 18. in Num. (produced by *Coccius* loco citato,) *In Libro qui apud NOS quidem inter Salomonis volumina haberi solet, & ECCLESIASTICUS Dici; apud GRÆCOS verò SAPIENTIA JESU FILII SIRAC appellatur.* Where he reckons himself among the LATINS, of whom *Origen* was none.

of his, which he never wrote; and both the one and the other are inſufficient for that purpoſe. Sometimes he citeth, under the general name of SCRIPTURES, the Book of [h] *Tobit*, and the *Maccabees*; but this is no greater argument, that he held them to be *Canonical Scriptures*, then it is to ſay, that he held the Book of *Henoch*, and of *Hermes his Paſtor* to be *Canonical* becauſe we find *them* alſo often [i] alledg'd by him under the ſame general name of *the Scriptures*. For which reaſons *Melchior Canus* (more ingenuous herein then the *Cardinals Bellarm.* and *Perron*) is willing enough to acknowledge, [k] that *Origen rejected all the ſix controverted Books out of the* CANON *of Divine* SCRIPTURE. And it is to no purpoſe for him to anſwer, that *the Church in*[l] *after Ages brought them in*; for firſt, the *Council of Trent* is not *the Church*; and then, it is not in the power of the whole *Catholick Church* together, to make [m] *any Book Canonical* in theſe later times, which was not *ſo* received, and acknowledg'd to be *ſuch* in the Primitive times; for this would imply a Contradiction. Others [n] therefore ſay, that herein *Origen* was no more then *One particular Doctor*; but there will be found *Company* good ſtore for him hereafter. And if he followed his *Own mind* in *ſome Other matters*, for which he is many times accus'd, yet in *this* he follow'd the *mind and Tradition of the Apoſtles*, for which he is as much to be commended.

[h] Lib. 8. in Ep. ad Rom. de princ. l. 2. c. 1. Hom. 3. in Cantic. Whereupon *Coccius* (loco citato) & *Card. Perron*, Repl. l. 5. c. 20. conclude it for certain, that *Origen* held *theſe Books to be truly Divine and Canonical Scriptures.* [i] *Orig. de princ.* l. 1. c. 2. & l. 2. c. 1. Item. *Sixt. Senen.* l. 4. verbo *Origines. Ad imitationem præceptoris ſui Clementis multis utitur Apocryphis Teſtimoniis, ut ſunt libri Paſtoris, & Henoch; Evangelium ſecundùm Hebr. &c.* [k] Canus. loc. com. l. 2. c. 10. & 11. *Origenes etiam in Pſal.* 1. *hos SEX LIBROS, cum Hebræis a CANONE rejicit, quod Euſebius refert, l.* 6. *c.* Idem, in cap. 11. *At eo tempore res nondum erat definita, quâ ratione excuſandus eſt.* [m] Bellarm. de verb. Dei l. 1. c. 10. Sect. Itaq; *Fatemur enim Eccleſiam nullo modo poſſe facere Librum CANONICUM de NON CANONICO, nec contrà; ſed tantùm Declarare, quis ſit habendus Canonicus, & hoc non temerè, nec pro arbitratu, ſed ex VETERUM Teſtimoniis.* [n] Coton. Deprav. 198. *Origeneſtoit un Docteur particulier: & il defereit trop á ſon ſens.*

L. Follows

An. Dom. 222.

L Follows then JULIUS AFRICANUS, who lived in *Origen*'s time, and had the honour to be ſent upon an Embaſſie to the *Emperour*. He was the firſt of all other Chriſtians, that wrote a *Chronologie*, which he compiled in [a] Five Volumes from the Beginning of the world to his own Age; and a great [b] part of the *Chronicle* that we have from *Euſebius* is but a *Tranſcript* out of his. Of all his [c] *Other Writings* there is not any now remaining but his [d] *Epiſtle* to *Origen* concerning the *Hiſtory of Suſanna*, which he is ſo far from acknowledging to be *Canonical Scripture*, that by [e] Eight ſeveral Arguments he endeavoureth to prove it [f] a *Fable*. Wherein though we allow him not, no more then [k] *Origen* did, and the *Churches* in his time, that then received it to be *Read* among them, as we do; yet thus far we take hold both of *Origen's* Teſtimony, and *his*, that neither of them both received *that Book* into the *Canon* of the *Old Bible*.

à Græco Autore confictum.

a S. Hieronym. de Scrip. Eccl. in. Jul. Afric.
b Joſ. Scaliger in Chronicon Euſebii.
c Mentioned by *Euſeb.* lib. 6. cap. 23. & by *Photius* in his Bibl. cod. 3.
d Inter Opera Origenis, Tom. 2.
e Apud. Sixt. Senen. l. 5. Annot. 250
f Jul. Afric. in Ep. *Opuſculum quidem gratum, ſed tamen Opuſculum quod multis oſtenditur & convincitur modis, nutericum eſſe, & græcè*
g Orig. in Ep. ad Jul. African.

An. Dom. 204.

LI. In this Age lived TERTULLIAN among the *Latine Fathers* (of whom he is the firſt, whoſe Writings be now extant,) as the former did among the *Greek*. And though the *writings* of the *Latine Church* before him, have not been preſerved, to be delivered over into our hands: Yet by what [a] S. *Hilary*, [b] *Philaſtrius*, [c] S. *Jerome*, and [d] *Ruffin* have expreſsly told us concerning the number of the *Canonical Books of Scripture*, received into their Several Churches, (which were all of *Latine Communion*,) that *herein they followed no Other then the Account of their Ancient Predeceſſors, from the time of the Apoſtles*, We may have good reaſon to think, that thoſe *Ancients* were elder then *Tertullian*, & that the *Latine Church* before his time, differ'd not at all from the *Greek*, in this particular. But from him we have a clear Teſtimony,

a S. Hilar. præf. in Pſalm.
b Philaſt. de Hæreſ.
c S. Hier. præf. in Libr. Solom.
d Ruffinus in Symbolum.

mony,* "*That the Books of the* OLD TESTAMENT, "*designed by the* XXIV *Elders, and the* XXIV *Wings* "(*Whereof* S. *John* writeth in his *Apocalyps,*) *Were* "*Certain,* or *sufficiently known to be So* MANY *in* "NUMBER. In which *Accompt* of his, though there may seem to be *Two more* then commonly the *Hebrews* reckon in theirs; yet this maketh not any Real difference between them; for as [a] Some added *the Lamentations* to the *Book of Jeremy*, and the *History of Ruth* to the *Book of the Judges*, so [b] Some reckon'd them *apart* by themselves. Neither doth he augment the *Canon*, if at any time he produceth an *Example* or a *Sentence* out of the *Other Books* that belong not to it (as once he nameth [c] *Judith*, and once the [d] *Maccabees*;) for in like manner other whiles he citeth the *Apocryphal* [e] *Book of Esay*, and the fourth *Book* [f] *of Esdras*, and the [g] *Prophecy of Henoch*, which no man ever yet accompted among the CERTAIN and CANONICAL BOOKS of SCRIPTURE.

* Tertullian. contra Marcion. Carm. lib. 4. c.7. *Alarum numerus antiqua VOLUMINA signet Esse satis certa VIGINTI QUATUOR ISTA; Quæ Domini cecinêre vias, & Tempora Pacis. Hæc cohærere NOVO cum FOEDERE cuncta videmus; Sic quoque Johannes, sic pandit SPIRITUS ille TOT NUMERO Solis SENIORIBUS, &c.* [a] S. Hieron. in Prologo Galeato. *Ità XXII Volumina supputantur.* [b] Idem S. Hier. in eodem Prol. *Quanquam Nonnulli RUTH & CHINOTH inter Hagiographa scriptitent, et hos Libros in SUO putent NUMERO supputandos; ac per Hoc esse Priscæ Legis Libros XXIV; quos sub Numero XXIV Seniorum Apocalypsis Johannis inducit adorantes Agnum, et Coronas suas prostratis vultibus offerentes, &c.* [c] Libr. de Monog. cap. 17. [d] Lib. adversus Jud. c. 4. [e] Libr. de patient. c. 14. Scorp. c. 10. & Carm. contra Marc. lib. 3. cap. 6. [f] Lib. de habit. mul. cap. 3. & contra Marcion. loco cit. [g] Lib. de Idololatria cap. 15. & de habit. mul. cap. 3.

[b] *An. Dom.* 250

LII. [h] S. CYPRIAN was in this Age *Tertullian's Scholar*; And [i] CLEMENT of ALEXANDRIA was *Origen's Master*. There is in neither of their works any particular *Catalogue of the Scriptures* given us; but it may be well presum'd that herein the *Scholars* were of the same Belief, and had no other BIBLE to be their CANON, then their *Masters* had before them.

[i] *An. Dom.* 205.

them. And therefore when * S. *Cyprian* had cited a *Saying* in one of the *Apocr. Books*, he thought it necessary to confirm *that Saying* (as being too *weak* of it self) by a proof from one of the *Canonical*. The *Sentences* that we find in *Him* to be taken out of [a] *Tobit*, and [b] the *Book of Wisdom*, *&c.* together with the *Sayings* of the *Son of Sirach* alledg'd by [c] *Clement of Alexandria* are no greater proof, that they held them to be *Canonical Parts of Scripture*, then their Citing of [d] the *Third* and [e] *Fourth Books of Esdras* is a proof that they held *them* likewise to be *Canonical*, which on all sides are [f] confess'd to have ever been *Apocryphal*. For to alledge an *Author* is one thing; and to give him the honour of *Divine* and *Sovereign authority* is another.

* S. Cypr. de oper. & Eleem. *Nec sic fratres charissimi ista proferimus, ut non quod Raphael Angelus dixit* VERITATIS TESTIMONIO COMPROBEMUS, *In Actibus Apostolorum, &c. gestæ rei probatione compertum est.* [a] S. *Cypr.* de opere & Eleemosynis. *Et nunc fili, mando tibi, servi Deo in veritate, &c.* [b] Id. Ep. 52. *Cùm scriptum sit, Deus mortem non fecit,* & alibi. [c] *Clem. Alex.* Strom. lib 7. *Citat. cap.* 4. *Ecclesiastici.* & ait. *Sequentes autem Scripturas confirmemus quod dictum est, &c.* d.S. *Cypr.* Epist. 74. *Relicto errore sequamur veritatem, Scientes qua & apud Esdram veritas vicit, sicut* SCRIPTUM *est, veritas manet, &c.* 3. *Esdr.* 3. 12. *et* 4. 38. *&c. v. eund. de singul. cleric.* [e] *Clem. Alex.* lib. Strom. 1. *vide Euseb.* l. 6. c. 12. [f] *Bellarm.* de Verb. Dei. lib. 1. c. 20. § Postremo. *Apocryphi sunt Libri Tertius & Quartus Esdræ: & licèt citentur à Patribus, tamen sine dubio non sunt Canonici: cùm à nullo Concilio referantur in Canonem. Quartus neque Hebraicè neque Græcè invenitur, & continet cap.* 6. *quædam fabulosa de Pisce Henoch & Leviathan, quos Maria capere non poterant; quæ Rabbinorum & Talmudistarum somnia sunt. Itaq; mirandum est quid Genebrardo venit in mentem, &c.*

Chap. VI.

The Testimony of the Ancient Fathers in the Fourth Century.

LIII. WE owe to [a] EUSEBIUS, (who was the chiefest Metropolitan of all the Churches in *Palestine*, and the Eldest of *An. Dom.* 320.

of all the Ecclesiastical Writers in this *fourth Century*,) the Testimonies of MELITO and ORIGEN before recited. And because he reciteth them so, as that he doth also *approve* them, and press the *Necessity* [b] *of knowing and Recording them* to all Posterity, We are to reckon him likewise in the Number of our Other Witnesses: And the rather because his own Testimony is clearly given us to this purpose in many other places of *his Works* besides; As first, where he says, [c] The *Authors* of those Books, which bear the Names of the *Wisdom of Solomon*, and the *Wisdom of the Son of Sirach*, are writers *contradicted*, or *not allowed* in the *Canon*. *Secondly*, where [a] he severeth the *Maccabees*, from the other divine *Books of Scripture*, and placeth them among the *Writings* of *Josephus*, and *Julius the African*, adding moreover, that they are no part of the *Old Testament*, [b] *nor Books received into the Holy Scriptures*. *Thirdly*, where he saith, that he is not able to number the *Governours* of the people that were set over the Jewish Nation after *Zorobabel*, in a distinct and exact manner, [c] *because that from his time to the time of our Saviour, there was no* SACRED Book *of* SCRIPTURE *extant*: and Fourthly, where he answered *Porphyrie* objecting somewhat out of the New Pieces annexed to the *Book of Daniel* in Greek, that [d] *he was not bound to defend them, because they had no Authority of Holy Scripture*. Whereunto we may add what *Sixtus of Sienna* [e] reciteth of him

[b] Euseb. Eccl. Hist. l. 4. c. 25.

[c] Id. l. 6. cap. 12. de Clemente loquens; *utitur* (inquit) *etiam earum Scripturarum Testimoniis, quibus contradicitur ejus quæ Salomonis Sapientia vocatur, & ejus quæ dicitur Jesu Syrach.*

[a] Euseb. Chron. l. 2. juxta versionem S. Hieron. *Huc usq; Divinæ Scripturæ Hebræorum Annales temporum continent. Ea vero quæ posthæc apud eos gesta sunt, exhibeo de Libro Maccabæorum, & Josephi, & Africani Scriptis. Ex* Editione a. Scaligeri. Ἕως μὲν οὖν Ἐσδρᾶ καὶ Νεεμίου αἱ ἐνδιάθετοι Ἑβραϊκαὶ γραφαί, &c,

[b] Eod. Lib. ad annum 1. Seleuci *Maccabæorum Historia hinc supputat Regnum Græcorum. Verùm HI LIBRI INTER DIVINAS SCRIPTURAS NON RECIPIUNTUR.*

[c] Idem. lib. 8. demonstr. Evang. *Quod ab illo tempore usque ad tempora Servatoris* NULLUM *extet* SACRUM VOLUMEN. [d] S. Hier. Præm. Com. in Daniel. *Et miror quosdam, &c.* ——— *cum & Origenes & EUSEBIUS & Apollinarius aliique Ecclesiastici viri & Doctores Græciæ has visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro His quæ* NULLAM SCRIPTURÆ SACRÆ AUTORITATEM *præbeant.* [e] Sixt. Senens. bibl. Sanct. lib. 4. in verbo, *Eusebius. Et cum Divinorum Librorum esset Studiosissimus, plura ad ipsorum elucidationem composuit volumina; secutus in his Origenem, cujus admirator, & sedulus fuit imitator. Horum quæ ad* TOTIUS DIVINÆ SCRIPTURÆ *intelligentiam pertinent, hæc sunt* LIBRORUM OMNIUM *V.T. qui in* CANONE HEBRÆORUM *sunt, in Græcam Linguam Translatio; cujus recordantur Sozrates & Sozomenus, &c.*

out

out of the Eccleſiaſtical Hiſtories written next after his time, That *he Tranſlated* ALL THE BOOKS *of the* OLD TESTAMENT *extant in the* HEBREW CANON, *into the Greek Tongue*. Which, if it be true, may certainly inform us, what manner of *Scriptures* f thoſe were, whereof at the Commandment and charges of the Emperour *Conſtantine the Great*, he cauſed Fifty *Copies* to be fairly written in Parchment, and put into the Churches then newly erected at *Conſtantinople*. True it is, that otherwhiles he citeth *the Scripture* g *of the Maccabees*, but in that place the word *(Scripture)* ſignifyeth no more with him then a *Common Writing*, as under the ſame term elſewhere he citeth the *Scripture* h (or Writing) of *Joſephus* and *the Scripture* i *of Ariſtæas*, beſides ſome other k of the like nature.

LIV. In his time was the *Firſt General* l *Council* held at NICE, wherein were CCCXVIII *Biſhops* (of whom Himſelf was one, and m One of the greateſt in Eſtimation among them all,) beſides *Prieſts and Deacons*, with many multitudes of other *Chriſtians* gathered together from all the Provinces and Churches of the *Roman Empire*. In this Council the *Hereſie* of *Arius* was condemned by the Teſtimonies and n Authority of the *Holy Scriptures*, which they were wont in ſuch *Aſſemblies* o firſt of all to Produce, and eminently to place in *the midſt* before them; and out of which alone both the *Arians* them-

f Euſeb. de vita Conſtan. l. 4. cap. 36. & Socrates Scholaſt. lib. 1. c. 6. *Quinquaginta exemplaria, ſive SACRÆ SCRIPTURÆ volumina, ad uſum Eccleſiarum, &c.*

g Demonſtr. Evang. lib. 9. & lib. 10.

h Præp. Evangel. lib. 10.

i Præp. Ev. l. 8.

k Ibid. l. 10.

l *An. Dom.* 325.

m Sixt. Senenſ. ubi ſuprà. *Euſebius tantâ Literarum Divinarum Exercitatione inter Omnes ſui ſæculi Epiſcopos floruit, ut Nobiliſſimo Conſtantini Imperatoris Elogio celebrari meruit. Is enim ſæpe de ipſo dicere conſuevit, Felicem Euſebium, qui non unius urbis, ſed Orbis propè totius Epiſcopatu dignus eſſet.* n Theodoret. hiſt. lib. 1. cap. 7. *Cùm autem ad caput negotii (de Arianiſmo dijudicando) accedendum eſſet, Imperator Conſtantinus Denuò Epiſcopos allocutus--ſubinde inculcavit, ut communi ſtuderent conſenſu, & in dijudicatione Dogmatum cœleſtium (cùm in PROMPTU haberent Evangelicos, Apoſtolicos & PROPHETICOS Libros) indè Cenſuræ formulas peterent.* Et Epiſtolâ Conſtant. ad Eccl. Alex. apud Socrat. lib. 1. c. 9. & in Tom. 1. Concil. *Ex SCRIPTURIS DIVINITUS INSPIRATIS, --Ex veritate, & exquiſitis LEGIS DIVINÆ Teſtimoniis, &c. vera fides confirmabatur.* o Ep. Synod. Concil. Aquilien. (cui præfuit S. Ambr.) ad Gratian. Val. & Theodoſ. Val. Impp. *Propoſitæ in medio divinæ Scripturæ.* Et Cyrillus in Apol. ad Theodoſ. de Synod. Epheſina Oecumen. III. *Sancta Synodus Chriſtum, Aſſeſſorem Capitis Loco adjunxit; venerandum enim Evangelium in Sancto Throno collocavit, in aures Sacerdotum clamans; JUSTUM JUDICIUM JUDICATE.* Hinc paſſim in Actis Concilior. Calced. & Conſt. in Trullo, *Antepoſitis in medio Sacris & inviolatis Codicibus.*

selves, and the *Orthodox Fathers* there disputed. But that in *these Scriptures* there were none of the *Controverted Books* contained, appears by the Evidence and Attestation, which both the [a] *Emperour*, [b] *Eusebius*, and [c] *Athanasius*, (the chiefest Actors in *this Council*) have hereunto given us. For it is no way probable, that they would admit any *Other Scriptures* there, to be laid publickly before them for the deciding of that *Arian Controversie*, then what hoth themselves, and the Churches of [d] *Alexandria*, and [e] *Palestine*, from whence they came, had formerly acknowledged. Besides, to that [f] place in the *Proverbs of Solomon*, which the *Arians* [g] there pressed so often against the *uncreated* and *Eternal Deity* of Christ, among other clear Answers, that the *Catholick Fathers* then returned to it by [h] *Eusebius*, this was one, That [i] these words were BUT ONCE *to be found in all the* BIBLE, (as S. *Basil* [k] likewise said afterwards against the objections of *Eunomius*;) which if the *Book of the Son of Sirach* had been then, in their accompt, any *Authentick Part* of their BIBLE, could not have been affirmed by them: for to the same purpose are *those words* to be found again in † *Ecclesiasticus*. The Authority of the *Council of Nice* hath ever been great and venerable in the Church; and as in *many other* matters of importance, so in *this*, we have just reason to plead it against the Contrivers of the *New Scripture-Canon*; for which they can pretend nothing out of *this Council*. And the words that they bring out of S. *Hierome*

a Suprà, ad lit. e. *Libri PROPHETICI, & Scripturæ DIVINITUS INSPIRATÆ*, of which kind after the *Prophet Malachi* until *Christ's time* there were none. *p.* 40. ad lit. c. *b* Suprà, Num. 53. *c* Infrà, Numb. 55. *d* Suprà, in *Origine*. *e* Suprá in *Melitone*. *f* Prov. 8. 22, 23. *Dominus creavit me ab initio*. Κύριος ἔκτισέ με, &c. *g* In Act. Conc. Nic. *h* Ibidem. *i* Apud Socrat. lib. 2 cap. 21. Εἰ δὲ ἅπαξ ποῦ τῆς γραφῆς εὑρίσκει, &c. *k* S. Bas. adv. Eunom. Ἅπαξ ἐν πάσαις ταῖς γραφαῖς εἴρηται, Κύριος ἔκτισέ με, &c. † Ecclus. 24. 14. *Ab initio & ante sæcula creata sum* & ver. 12. *Dominus qui creavit me.*

[b] concern-

b concerning the *Book of Judith*, (which they c say he acknowledged to have been *Canonized*, and *received into the number of Divine Scriptures, by these Nicen Fathers*,) will not be made to serve or reach to their purpose. 1. For First, *S. Hierome* is otherwhiles in their account as great an *Adversary* to them in this case, as any of the *Fathers* besides; and therefore do they refuse his Judgement, and say that d *they are not bound herein to follow it.* 2. Secondly, it is well known what S. *Hierome*'s own mind was both about *this*, and the *Other Books* which they have lately exalted into the *Divine Canon*, for in that very place which they produce here for the Reception of *Judith* in the *Nicen Council*, he saies that e *the Hebrews* (that is, the *Hellenist Jews*, or the *Hebrews converted to Christianity*) *So received it, as not to judge any matter of Controverse in Religion by it:* and elsewhere, that f *though the Church reads it, yet it is not received by the Church into the number of Canonical Scriptures.* 3. Thirdly, neither doth *he* here say, that the *Council of Nice* it self made any such accompt of *that Book*, but that only it was so g

b S Hier. præf. in Libr. *Judith*: *Sed quia hunc librum Synodus Nicæna in numero S. Scripturarum legitur computâsse, acquievi postulationi vestræ, immò exactioni, &c.*

c Baron. Annal. T. 2. Anno 325. Sect. 157. *Quis enim neget, imò quis non affirmet, atque tutò confirmet, in eadem Magna Synodo Nicæna de divinis Scripturis Authenticis editum esse Canonem; cùm S. Hieronymus in præf. super Lib. Judith &c.* Bellarm. de V. Dei, lib. 1. cap. 10. Sect. Altero. *De Libro Judith fuit initio dubitatum, tamen Nicæna Synodus eum Librum in Canonem recepit, teste Hieronymo, præf. in Judith*, Et cap. 12. Sect. 1. *Librum Judith egregium Testimonium habere à Synodo Nicæna, i. omnium Synodorum Generalium celeberrima testatur S. Hieronymus præf. in Judith. Igitur teste Hieronymo Nicæna Synodus Librum Judith in Numerum Sacrorum Librorum, ut eum idoneum esse censuerit ad fidei dogmata confirmanda.* Binius in notis ad Concil. Laodic. *Liber Judith autoritate hujus Provincialis Concilii inter Apocryphos rejicitur, quem teste S. Hieron. Patres Nic. Conc. velut sacrosanctum, in Canonem Scripturæ receperunt.* Ibid. *Quæ de Canonicis Libris in magno Oecum. Conc. magnâ consideratione decreta erant.* Catharinus in Cajetan. Pamel in Symb. Ruff. Genebr. chr. Perron Replic. d Canus de locis Theolog. lib. 2. cap. 11. *Fateor enim tempore S. Hieronymi quod* NUNC *tenemus, id non fuisse adeò certum.* ——— *Nec enim verum est, in Libris canonicis decernendis Ecclesiæ Regulam esse Hieronymum: quod Cajetanus perperàm, ne dicam perniciosè existimavit. Hic quippe (ut Jo. Coclæus verè dixit.) in Connumeratione Canonicorum Librorum V. T. Josephum secutus est, qui in 1. lib. adversùs Apionem, ex Majorum suorum traditione (ut inquit) XXII Libros enumerat. Autor est Eusebius lib. 3. c. 9. & 19.* ——— *A Gelasio verò non probatur Sententia Hieronymi in Canone Sanctarum Scripturarum. e. S.* Hier. præf. in Judith. *Apud Hebræos Liber Judith inter Hagiographa* (Apocrypha) *legitur, cujus Autoritas ad roboranda illa quæ in contentionem veniunt* MINUS IDONEA *judicatur.* f Idem præf. in Libr. Salom. *Librum Judith legit quidem Ecclesia, sed tum inter* CANONICAS *Scripturas non recipit.* Et in prol. gal. *Liber Judith non est in Canone.* And more than this we say not of it our selves. g Idem, ubi suprà præf. in Judith. *Hunc Librum Nicæna Synodus* LEGITUR *computâsse, &c.*

reported, and said of that *Council* by some *Others*, (for in *the Acts* of *this Council* there is no such thing to be found,) which is far short of that extravagant sence, whereunto [b] the *Cardinals* and *their followers* would stretch his words. And that *S. Hierome* affirmed not any thing of his own mind herein, is ingenuously confessed not only by [c] *Erasmus* who consents with him, but by [d] *Stapleton* likewise and [e] *Divers Others* that differ from him in his judgment of *these Books*. 4. Fourthly, if the *Council of Nice* had approved this *Book of Judith*, why did the *Council of* [f] *Laodicea* (which was held forty years after) reject it? or why did [g] *Eusebius* and [h] *Athanasius*, (who knew better what was done in the *Council of Nice*, whereat they assisted, then any others that could tell *S. Hierome* what some unknown person had written of it,) put both it, and all the rest, that the *Council of Laodicea* rejected, out of the *Scripture Canon* received in the Church from the *Apostles* time to *theirs*? besides whom, we have * *Epiphanius* making honourable mention of the *Nicen Council*, and * S. *Hilary* that suffered much trouble and exile for it, together with * S. *Basil*, * S. *Greg. Nazianzen*, and * *Amphilochius*, (all of them nearer to it in time than S. *Hierome* was,) that never heard of any *such Book* to have been received and Canonized in it. 5. Fifthly, To be *Numbred* or *Read with the Scriptures* for the better edifying of *Manners*, and to be of *Equal Authority with them* for the determining of any Controversie belonging to *Faith* are Two Different things: In the first sence we receive the *Book of Judith* our selves; in the second neither did S. *Hierome* nor the *Council of Nice* receive it. 6. And therefore Lastly, they that urge the *Decree* and *Authority* of *this Council* against us in [i] *one* place, are content, upon better advice taken, to *Re-*

[b] Suprà pag. 43. ad lit. c.

[c] Erasm. in Cens. præfat. Hieron. *Non affirmat Hieronymus approbatum fuisse hunc Librum Judith in Synodo Nicæna, sed ait, in numero S. Literarum* LEGITUR *computâsse.*

[d] Stapleton lib. 9. princip. c. 12. *Hieronymus hoc de Synodo Nicæna tantùm* EX FAMA *referre videtur. Synodus, inquit* LEGITUR *computâsse, nam alibi apertè dubitat.*

[e] Lindanus li. 3. Panopl. c. 3. *Sed* LEGITUR *computâsse, ait, Hieronymus, quod mihi dubitantis suspicionem subindicare videtur.* --& cætera quæ seq. pag. 45. ad lit. b. Salmeron Disp. 2. ad Sect. Secundò. *Hier. Librum Judith, ut Lib. Sap. Tob. &c. asseruit esse Apocryphum.* Acosta lib. 2. de Christo revelato cap. 13 Hier. *Librum Judith è Canone eximit*, which he would never have done, if he had believed, that the *Council of Nice* had received it into the *CANON.*

[f] Conc. Laod. infrà numb. 59.

[g] Sup num. 53.

[h] Inf. citand. num. 55. & 56.

[i] Infrà citand. num. 64. & 57. [i] Baron. & Bellarm. ubi. sup. p. 43. ad lit. c.

call

call themſelves in * *another*, and to confeſs, [a] that there was *no ſuch Determination made by the Church* (that is, neither by any *Council*, or *Fathers* in the Church,) *before S. Hierom's time.* But the *Biſhop of Rurmonde* ſhall conclude this defence for us, againſt all them that oppoſe the *Council of Nice* to us. For (as great a *Roman-Catholick* as other-wiſe he is) after this manner he pleads our caſe. "[b] That, if the *Nicen Council* "held the *Book of Judith*, (and the other Books of "that Rank) to be Canonical, why did the *Council of* "*Laodicea* omit it? And why did *Nazianzen* make "no mention of it? *S. Hierome* ſeemeth to me to ſpeak "as one that *doubted* of it? unleſs a man might think, "that *this* and many *more Decrees* beſides, which the "*Council of Nice* made, were afterwards *pared away* "from it by fraudulent Hereticks; whereunto I can-"not give my aſſent for the religious honour that I

* Baronius in Append. Tom. 10. notatione ad An. 325. Sect. 158. qui cùm primùm conficiens Annales putâſſet *Decretum de Libro Judith in Synodo Nicænâ fuiſſe factum*, atq; *ita d S. Hieronymo dictum*, Poſtea mutavit ſententiam, & ait; *Haud affirmandum omninò exiſtimarem Canonem de Libris Sacris ſtatutum eſſe à Concilio Nicæno, à quo neminem anſum fuiſſe recedere, jure debet exiſtimari. Sed non ex Canone de Sacris Libris confecto id aſſeruiſſe Hieronymum, verùm potiùs ex Actis ejus* (quæ nuſquàm videntur) *in quibus obiter citatus idem Liber inventus fuerit, niſi dixerimus Librum quem apud Occidentales invenerit, &c. a* Bellarm. de Verbo Dei, lib. 1. cap. 10. *Admitto Hieronymum in eâ fuiſſe opinione* (Eccleſiam non tantùm *Judaicam*, ſed etiam *Chriſtianam* Libros *Judith*, *Tobiæ* & *Maccab. legere quidem, ſed eos inter Canonicas Scripturas non recipere*) *quia* NONDUM GENERALE CONCILIUM DE HIS LIBRIS ALIQUID STATUERAT. Ubi fateri eum neceſſe eſt *Concilium Nicænum* Nihil de Hiſtoria *Judithæ* ſtatuiſſe. Melch. Canus, de loc. Theol. l. 2. c. 11. *At tempore Ruffini* (Hieronymi æqualis) *res* NONDUM ERAT DEFINITA. *b* Gul. Lindanus Epiſcopus olim Rurem. in Panopl. l. 3. c. 3. *Si Nicæna Synodus Librum Judith* (cum aliis) *in Canonem redegerat, cur Annis* 80 (debuiſſet dicere 40) *poſt, eum non accenſet Synodus Laodicena? Cur Nazianzenus ejus non meminit? Sed Legitur computâſſe, ait Hieronymus, quod mihi dubitantis opinionem ſubindicare videtur; niſi fortaſſe quis opinetur, hunc de Libris Canonicis Nicænum Canonem, unà cum plurimis aliis, &c. hæreticorum fraude fuiſſe acciſum? cui ne ſuffragemur, cogit pia de Sanctiſſimis Patribus in Concilio Laodiceno congregatis exiſtimatio. Non illos eâ ætate, quâ Canonum Scientia inprimis ornabat Epiſcopos, tam fuiſſe ſui & nominis & officii oblitos, ut illos aut neſcierint, aut deſideratos non requiſierint. Adhæc, ſi verè legitur quod ait Hieronymus LEGI, librum Judith Concilium Nicænum inter Canonicos* (ſed non ait Canonicos) *Computâſſe quid ſibi vult quòd idem præf. in Libros Salom. ſcribit, Eccleſiam Libros Judith, Tobiæ, &c. legere quidem, ſed inter S. Scripturas non recipere? verum nihil hac de re in Concilio Nicæno fuiſſe definitum ut exiſtimem, invitat quòd hunc Laodicenum de Scripturis Canonicis Canonem, unà cum reliquis, Synodus Conſtantinopolitana VI. in Trullo approbâvit, quod minimè videtur factura, ſi deſignatum à CCCXVIII. illis Patribus Nicænis, Doctiſſimis juxtà ac Sanctiſſimis, Laodiceni aut non recepiſſent, aut Decurtâſſent Sacrarum Scripturarum* CANONEM.

"bear

"bear to the *Fathers of Laodicea*. Who in that age, "when Bishops knew the *Canons of the Church* best, "and when it was their great commendation to be "skilful in them, could not be so far negligent both "of their credit, and their duty, as neither to know "them, if they were *extant*, nor to seek after them, "if they were *lost*. Besides, if that were *true*, which "*S. Hierome* saith, was *read* of the *Book of Judith*, that "the *Nicen Fathers took it into the Canon*, how shall "we construe that which he writes in his *Preface be-*"*fore the Books of Solomon*, That *though the Church* "*indeed reads the History of Judith and Tobit, &c.* "*Yet it doth not Receive them into the Number of Cano-*"*nical Scriptures?* But that the *Nicen Council* deter-"mined nothing in this matter, I am the rather in-"duced to believe, for that the *Sixth General Council* "*at Constantinople* approved the *Canon of Laodicea*; "which it would never have done, if the *Fathers* "that met there, had either rejected, or mutilated "the *Canon of Nice*.

LV. Not long after this time, *S. ATHANASI-
* *An Dom.* 340. US was made *Archbishop of Alexandria*; whom the *Nicen Council* had appointed to write *his Letters* unto all other Churches, from year to year, that they might certainly know when to keep their *Easter*. And to that purpose the *Patriarchs of this See* sent their *Paschal Epistles* abroad upon every annual Return of the *Epiphany*. In these *Epistles* they were wont otherwhiles to give instructions likewise concerning any point of Religion, which they thought needful to be published unto the people. And because ATHANASIUS had among other things understood, that certain *Apocryphal Books* went about in those days, under the name of *Sacred and Divine Scriptures*, he thought it a duty belonging to him, in that office of a *Patriarch* to inform the Churches throughout all Christen-

Christendome, what were the *Certain and undoubted Scriptures* both of the *Old and New Testament*. Therefore, in one of his [a] *Paschal Epistles* he giveth them a *perfect Catalogue* as well of the *Canonical*, as of the *Ecclesiastical Books*, then received by the *Orthodox Christians*, and chargeth them to abstain from all other *Apocryphal Writings* introduced by *Hereticks*. And first, he declareth, That [b] *All the Books* of the *Old Testament* are in number XXII. Naming them one after another, in the same order, that we do now; (as likewise he doth those of the *New*:) Then he addeth, That *these Books ONLY* be the *Fountains of Salvation*, from whence *all Doctrine of Piety and Religion is Preached*, and whereunto none ought to *add*, nor none to *detract* any thing from them. And afterwards in the end, to distinguish these *Canonical Books* the more exactly, from *them* which were termed only *Ecclesiastical*, he held it [c] necessary to tell them, That there were also some *other Books*, not admitted into *the Canon* of the *Bible*, but registred and proposed by the *Fathers of the Church*, to be read by those that were *New Beginners* in Religion, such as [d] *The Wisdom of Solomon*, *the Wisdom of the Son of Sirach*, *Esther* (to be understood of the *Greek Additions to Esther*, for [e] elsewhere he acknowledgeth the *History of Esther*, which we have from the *Hebrews* to be *Canonical*) *Judith*, *Tobit*, and a Book called the *Apostles Doctrine*, besides, *The Pastor* of *Hermes*. Of the *Maccabees* and *Susanna* here is no mention,) peradventure omitted in the *Transcript*,) but he will name *them* also, and give them their [f] *own place* by and by. In the mean while, the distinction which he makes here between

a S. Athanas. Epist. 39. in 2 Tom. oper. & apud. Balsamonem p. 920. *Sed quoniam Hæreticorum, &c. de nobis autem, ut qui divinas Scripturas ad Salutem habeamus, vereor etjam ne quemadmodum scripsit ad Corinthios Paulus, aliqui à simplicitate & Castitate aberrent, ex quorundam hominum calliditate verorum Librorum Homonymiâ decepti, deinceps in Alia quæ dicuntur Apocrypha delabi incipiant.* Ex Interpretatione Herveti.

b Paulò post. Ἔστι τοίνυν τῆς μὲν παλαιᾶς διαθήκης βιβλία τῷ ἀριθμῷ τὰ πάντα Εἰκοσι Δύο; -- τῇ δὲ τάξει καὶ τῷ ὀνόματι ἔστιν ἕκαστον οὕτω· πρῶτον, Γένεσις, &c.; Deinde ταῦτα πηγαὶ τοῦ σωτηρίου -- ἐν τούτοις μόνοις τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελίζεται, μηδεὶς τούτοις ἐπιβαλλέτω, &c. c Ibid. Ἀλλ' ἕνεκά γε πλείονος ἀκριβείας προσίθημι καὶ τοῦτο γράφων ἀναγκαίως, ὡς ὅτι ἐστὶ καὶ ἕτερα βιβλία τούτων ἔξωθεν, οὐ κανονιζόμενα μὲν, &c. d Ibid. Σοφία Σολομῶνος καὶ σοφία Συράχ, &c. e Vide numb. 56. f Vide numb. 56.

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the *Canonical* and the *Ecclesiastical Books*, severing all other *Apocryphal Writings* from them *both*, (of which *triple Division* we shall give a further account [f] hereafter,) is in this place proposed by him * as a matter *constantly Delivered* in the *Church*, from the *Apostles* dayes to *his*.

Vide num. 60.

* Epist. citata. Ἐπεὶδή τινες, &c. *Quoniam nonnulli ausi sunt, ea quæ dicuntur Apocrypha sibi componere, & ea Divinæ Scripturæ permiscere, (de qua re certiores facti sumus,) mihi quoque visum est à Germanis fratribus admonito, ab alto per seriem exponere, qui in CANONEM recepti, & traditi, & creduntur esse DIVINI LIBRI,——quemadmodùm traditi sunt PATRIBUS, qui AB INITIO ipsi Verbi Aspectores & Ministri fuerunt.*

LVI. Among other Works of S. ATHANASIUS there is a Book which is called, [a] *A perfect View of the Scriptures*. And though [b] *Card. Perron*, and [c] *Some Others* (because it maketh so much against them,) would not have it to be *his*, but written by some *later Greeks*, yet [d] *Card. Baronius*, (being in this more ingenuous than *Du Perron* is,) proveth it out of [e] *Athanasius* himself, to be his own work: And [f] *Card. Bellarmine* citeth it very often, without any scruple against it, (like as [g] most men do besides,) under *his* Name. However it be; if *he* were the Author of it, his former Testimony for us will be the more enlarged and confirmed by it; And if some *Other* of the *Ancient Fathers* wrote it, (as so much we may presume upon, at the least, for [h] *Card. Perron* brings no reason, to prove that it was any *later Writer*,) then have we got another *Old witness* to depose for us no less then ATHANASIUS doth himself. 1. For first [i] *The Books are here Numbred* as they were *before*; and he acknowledgeth no *Other Scriptures* to be *Canonical* among the [k] *Christians*, then what are likewise

[a] S. Athanas. Synopsis Sacr. Scripturæ.
[b] Du Perron. Repl. l. 1. c. 50.
[c] Serar. Proloq. 4 in Judith. Gretser. def. lib. 1. c. 7.
[d] Baron. ad An. 342. Sect. 41.
[e] Athanas. Apol. ad Constantium. Imp.
[f] Bell. de Verb. Dei, l. 1. c. 7 Sect. 1. & 2. & 3 & c. 9. Sect. 5.
[g] Catena Gr. patr. in Pentat. loc. cit.

[h] Loco citato.

[i] S. Athanas. in Synopsi S. Scrip. Καὶ ἐξῆς &c. *Et veteris quidem Testamenti sunt isti ac incipit enumerare Genesis, Exod. &c.* Quum enumerâsset, subjicit, Ὁμοῦ τὰ κανονιζόμενα, &c. *Sunt in universum veteris Testamenti Libri Canonici XXII. Partes Numero Literis Hebræorum.*

[k] Ibid. Πᾶσα γραφὴ ἡμῶν Χριστιανῶν &c. *Omnis nostra, qui CHRISTIANI sumus, Scriptura Divinitùs est inspirata. Libros autem habet non indefinitos, sed CERTO CANONE comprehensos.* Et enumerat ut supra.

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ſo accompted to be among the *Hebrews*. Which is againſt the common Evaſion, that * *Card. Bellarm. Perron*, and *their followers* here make, when they anſwer us, that the *Fathers*, whom we produce againſt them, never intended the *Chriſtian* but the *Jews* † *Canon* only, in numbring no more then *XXII Books* of the OLD TESTAMENT. For in this place S. *Athanaſius* (as *Melito*, *Origen*, and *Euſebius* before) numbers no more for them *both*; and lays the *Canon* of the *one*, as a foundation for the *Other*. 2. Secondly, in the next place he addeth, (*a*) That beſides theſe there be alſo *Some Other Books* which are *not Received* into the former *Canon*, but Reckoned *without*, and Read only to Beginners for their better inſtruction in Manners, that is to ſay, *The Wiſdom of Solomon*, and *the reſt* before recited. 3. Thirdly, in the Concluſion he mentioneth (*b*) the *Books of the Maccabees*, & the *Story of Suſanna* together with the former, but gives this note upon them all, That they are *in the Number of thoſe Books* which he *contradicted*. In this Enumeration we find *The Book of Eſther* named; but it is *that Book of Eſther* which beginneth (*c*) (as there he ſaith himſelf,) with the *Dream of Mordecai*; and not that *Canonical Hiſtory of Eſther*, which in *Our Bibles* ſtandeth next in order to *Ezra*, and *Nehemiah*. For *this* he acknowledgeth to be among *thoſe Books*, (*d*) that the *Hebrews* had in *their Canons of the Bible*; And though he makes no particular mention of it, when he reciteth the *reſt* which belong properly to that *Canon*, yet he omitteth not to give us notice immediately after, (*e*) That as *Ruth* was

* Paſſim locis Superiùs citatis.

† Baron. Anno 171. Sect 5. de Melitone *Ex Canone Hebræorum TANTUM Libros recenſuit.* Yet *Melito* went to the *Apoſtolical Churches of the Chriſtians* to be rightly informed in it, and brought his *Catalogue* of the *Canonical Books* from *them*.

a S. Athanaſ. in Synopſi S. Script. Ἐκτὸς δὲ τούτων εἰσὶ πάλιν ἕτερα βιβλία, &c. *Extra verò hos Libros ſunt etiam alii nonnulli V. T. non quidem in CANONEM recepti, ſed qui tantùm Catechumenis prælegunturr, Hi ſunt Sapientia, Syrac, Eſther, Judith & Tobias.*

b Ib. In fine. Τὰ μὲν οὖν ἀντιλεγόμενα τῆς παλαιᾶς, *Illos quidem, quibus contradicitur, V. T. libros ſuprà recitavimus, veluti ſunt Sapientia Solomonis, Syrac, Eſther, Judith & Tobit.* Σὺν ἐκείνοις δὲ καὶ ταῦτα ἠριθμηνται, Μακκαβαϊκὰ βιβλία δύο, Πτολεμαϊκὰ, ψαλμοὶ καὶ ᾠδὴ Σολομῶντος, Σωσαννά· ταῦτα τὰ ἀντιλεγόμενα τῆς παλαιᾶς διαθήκης. Per Πτολεμαϊκὰ autem videtur intelligi Liber, quidicitur *Maccabæorum Tertius*, (ea recenſens quæ à *Ptolemæo Philopatore* adversùs Judæos in Ægypto facta ſunt,) quique habetur in exemplaribus LXX hodiè impreſſis. *c* Ibid. *Initium ejus hoc eſt. An. 2. regnante Artaxerxe, &c. Somnium vidit Mardochæus, &c.* Hæc autem verba ſunt non Hebræi Libri, ſed Græci, qui adſutus eſt; uti in vulgatâ Latinâ annotatur. And ſo begins our *Apocryphal Eſther*. *d* Ibid. poſt Canonicorum Librorum Enumerationem ſubjungit, et refert, κανονίζεσθαι παρ' ἑβραίοις τὴν Ἐσθήρ. *e* Ib.— καὶ τὴν μὲν Ῥοὺθ μετὰ τῶν Κριτῶν εἰς ἓν βιβλίον ἀριθμεῖσθαι, τὴν δὲ Ἐσθὴρ εἰς ἕτερον ἕν.

(sometimes) compted *One Book* with the *Judges*, so was *this* with *Another*; (that *Other* was *Ezra*, who is most probably held(c) to have been the *Author* of it.) And this I take to be a far better reason, why *S. Athanasius*, here, did not *specially* name it, than that which (d) *Sixtus*, *the Dominican*, gives us for it in his *Bibliotheque*; where he rejecteth the *New additions* made to this *Book of Esther*, as we our selves do, together with *Athanasius*, and all the *Fathers* before us: But that either *he* or *they* should therefore reject *the Book of Esther it self*, (which they never did,) because of these *later* and *uncanonical Pieces*, that had been annexed to it by the *Hellenists*; or that neither of them made any more Estimation of the *One* than they did of the *Other*; or that *this undoubted Book of Esther* was never received into the *Canon* before the *Third Council of Carthage*; all these are but the groundless and false assertions of this *Dominican Fryar*; for though * *Melito* and * *Nazianzen*, named it not, yet they comprehended it under the name of *Ezra* as they did also the *Book* of *Nehemiah*, these *Three* being by (e) many accompted but for *One*: and S. *Athanasius* is so far from *rejecting* it, that he refers to the *Hebrew Canon* for it, where it was never wanting: upon which *Canon* founding himself for the *Canon* of the *Christians*, (as he doth expressly,) he cannot, or at least he ought not to be so taken, as if he meant in his own *Judgement* to vary from it. But that none received *this Book* among the *Canonical Scriptures* before the *Council of Carthage*, is a manifest untruth: For *Origen* and *Eusebius* reckoned it, as received, (before;) and on this side of *that Council*, we

c Isidor. Hisp. ORIG. lib. 6. c. 2.

d Sixt. Sen. Bibl. lib. 1. Sect. 1. *Liber Esther juxta ordinem Hebraici Canonis hoc loco recensendus esset.* (& Sect. 2.) *Nostri autem Codices ad finem hujus voluminis Sex capitula interponunt. Accidit verò, ut propter has Appendicum Latinias, hinc indè quorundam Scriptorum temeritate insertas, Liber hic, quamvis Hebraicus & Hebraicè receptus, serò admodum* (fallitur hic Sixtus) *apud Christianos Canonicam Authoritatem receperit, unde nec ipsum Melito nec Nazianzenus inter Sacros Libros enumerârunt: & Athanasius in Synopsi de Catalogo Canonicorum Voluminum tanquam Notham* (hic verò Sixtus falsus est) *nominatim abjecit, quem deniq; Conc. Carthaginense Tertium inter Sacra Volumina computavit.*

* * Who to make up the number of XXII divided the Book of Ruth from the Book of *Judges*. (Vide p. 33. and p. 113.) as *Athan.* here did. e Sub Esræ nomine συνεγραψας intellexerunt *Nehemiam & Estheram*, quos etiam *Hieronymus* jungit in petitione *Domniani & Rogatiani*, qui ab eo interpretationem eorum poscebant, *Tertius* (inquit) *Annus est, quòd semper scribitis, & rescribitis, ut Esræ Librum & ESTHER vobis ex Hebræo transferam.* Præf. in Esr. & Neh.

we ſhall produce the Teſtimonies of *Sundry Others*, that received it, (hereafter.) In the mean while the objections which (*a*) *Card. Perron* and (*b*) *Coccius* pretend to bring out of S. *Athanaſius*, for the Canonizing of *Tobit*, *Judith*, *Wiſdome* & *Eccleſiaſticus*, under the name of *Divine Scriptures*, are ſome of them taken from ſuch Writings as be (*c*) *None of his*, but (*d*) confeſſed to be *Suppoſititious*; and otherſome are expreſs (*e*) Paſſages of the *Holy Scriptures* themſelves, which need not theſe *Forraign Books* to authorize them; the (*f*) reſt are only ſuch *General Terms* of ſpeech that they may be applyed (as they have been often) to *other* Eccleſiaſtical Writings as well as *theſe*, and make nothing againſt us.

a Du Perron. Repl. lib. 1. cap. 50.
b Cocc. Theſaur. lib. 6. art. 9. 12, 17.
c Athanaſ. diſp. cum Ario Laod. exhortat. ad Monachos. Lib. de Virginitate.
d Nannius præf. in Athan. Baron. An. 338. Sect. 8. & 9. Bellarm. de Scr. Eccl.

e Athan. Epiſt. De Decr. Syn. Nicæn. & Orat. 5. contra Arian. & Apolog. de Fug. *f* Epiſt. Synod. Alex. & Synop.

LVII. * S. HILARY, the Biſhop of *Poitiers* in *France*, (a Man highly honoured by (*g*) S. *Auguſtine*, approved in all his Writing by (*h*) LXX Biſhops met together in a *Council at Rome*,) was Contemporary to S. *Athanaſius*, and ſuffered with him under the oppreſſion and cruelty of the *Arians*, by whom they were *both* exiled. From his Teſtimony concerning the *Canonical Books of Scripture* (wherein he agreed likewiſe with S. *Athanaſius*, no leſs then he did in the *Articles of his Creed*,) we ſhall have the Conſent of the *Latine* Church with the *Greek* in this Age, as we had it before in the Time of *Origen* and *Tertullian*. For after this manner doth S. HILARY (*i*) Number *thoſe Books*, and the Churches of *France* then received

* *An. Dom.* 350.

g S. Aug. contra Jul. Pelag. lib. 1. cap. 2.
h Gelaſ. in Conc. 70. Epiſcoporum.
i S. Hilar. Prol. explanat. in Pſalmos. *In XXII Libros Lex V. T. deputatur, ut cum Literarum Hebræi Sermonis conveniret. Qui ita SECUNDUM TRADITIONES VETERUM computantur; ut MOYSI Sint Libri Quinque; Jeſu Nave Sextus; JUDICUM & RUTA Septimus; 1 & 2 REGNORUM in Octavum, 3. & 4. in Nonum: PARALIPOMENON Duo in Decimum ſint; SERMONES DIERUM ESDRÆ in Duodecimum; SALOMONIS PROVERBIA, ECCLESIASTES, CANTICA CANTICORUM in Tertium Decimum, & Quintum Decimum. DUODECIM autem PROPHETÆ in Sextum Decimum. ESAIAS Deinde, & HIEREMIAS cum LAMENTATIONE & EPISTOLA, (quæ habetur cap. 29. Jeremiæ) ſed & DANIEL, & EZECHIEL, & JOB, ESTHER, Vigiati & Duorum Librorum NUMERUM CONSUMMENT.*

no other. "The first Five of *Moses*; the Sixth of *Jo-*
"*shuah*; the Seventh of *Judges and Ruth*; the Eighth
"of the 1. *and* 2. *of Kings*; the Ninth of the 3. *and*
"4. *of Kings*, the Tenth of the *Two Books* called the
"*Chronicles*, the Eleventh of *Ezra* (wherein *Nehemiah*
"was comprehended.) The Book of *Psalms* made
"the Twelfth, The *Proverbs of Solomon*, *Ecclesiastes*
"and the *Song of Songs* made the Thirteenth, Four-
"teenth and Fifteenth. The *Twelve Prophets* made the
"Sixteenth. Then *Isaiah*, and *Jeremy* together with his
"*Lamentations*, and his *Epistle* (now the XXIX Chap-
"ter of his Prophecy;) *Daniel*, and *Ezechiel*, and *Job*,
"and *Esther*, make up *the Full Number* of *XXII Books*.
Unto all which Enumeration he setteth likewise his *Preface*, (which is specially to be noted,) * That in this sort The *Ancient Fathers* had delivered over these Books to Posterity. And this Testimony is so clear, that *Cardinal Bellarmine* hath nothing to say against it, but † rangeth *S. Hilary* among those *Ancients*, who herein evidently followed the *Hebrew Canon* of the *Old Bible*; and are therefore, by his own confession, so to be understood, (*a*) that they acknowledged not any of the *Controverted Books* to belong thereunto. (*b*) Some indeed there were in *S. Hilary*'s time, who of their own heads augmented the Number of XXII by adding the Books of *Tobit* and *Judith*; but he approves them not. And though otherwhiles he quoteth the Books of (*c*) *Wisdom* (*d*) *Ecclesiasticus*, (*e*) *Tobit* & (*f*) the *Maccabees*, yet hereby he never intended to give them that *Canonical Authority*, which the (*g*) *Law and Prophets* had peculiarly reserved to them by *God* himself.

* Ibid. ut suprá. *Quæ ITA secundùm Traditionis VETERUM computantur.*

† Bellarm. de Verb. Dei lib. 1. c. 20. Sect. penult. *Multi VETERUM, ut Melito, Epiphanius, Hilarius, &c. in Canone V. T. exponendo secuti sunt Hebræos.*

a Idem. ibid. cap. 10. Sect. 1. *Hi Libri simul OMNES (Tobiæ, Judith, Sapientiæ, Ecclesiastici & Maccabæorum) rejiciuntur ab Hebræis.*

b S. Hilar. loco cit. post enumerationem prædictam. *Quibusdam autem VISUM est, additis Tobiâ & Judith, XXIV Libros Secundùm Numerum Græcarum Literarum connumerare.* *c* S. Hil. in Psalm. 127. *d* Id. in 7. Ca. super. S. Matth. *e* Id. in Psal. 118. *f* Id. in Psal. 125. *g* Id. Ibid. *Discentes hæc Omnia á Lege, & Prophetis, & Evangeliis.*

LVIII. * S.

An. Dom. 360.

LVIII. * S. CYRIL Was Bishop of *Jerusalem* at the same time when *S. Athanasius* was Patriarch of *Alexandria*, and *S. Hilary* Bishop of *Poitiers*. In the flower of his Age he was famous in the Church, ‖ being the Author of those (*h*) *Catechistical Sermons* or *Institutions*, which are mentioned by (*i*) S. *Jerome*, cited Both by *Theodoret* and (*k*) *Damascen*, of Old, and are now, of late, (though not without Suspicion of some corrupted passages in them,) set forth to the world. Among the Bishops met together in the *Second General Council* at *Constantinople* he was (*l*) reckoned for *One of the Chief*; which renders his Testimony to be the more considerable with us. The (*m*) *Catalogue* then which he gave to his Auditors of the *Canonical Books of Scripture*, was the same at *Jerusalem*, that *Origen* and S. *Athanasius* gave to theirs at *Alexandria* every way agreeing with other Churches abroad, in the *Number* and *Names* of them all. Only the *Name of Baruch*, (which is not the controverted *Book* of *Baruch*,) is added here to *Jeremy*, because he

‖ S. Hieronymus de Scriptor. Eccles.

h Catecheses ad Illuminatos.

i Qui Dialogo 2. nonnulla affert ex Catechesi 4.

k Qui Orat. 3. de Imag. quædam citat ex Cat. 12.

l Socrat. hist. Eccl. li 5. c. 8. *m* S. Cyril. Catech. 4. (the same that *Theodoret* cited) de Sacra Scriptura. Ταῦτα δὲ διδάσκουσιν ἡμᾶς αἱ θεόπνευστοι γραφαὶ τῆς παλαιᾶς τε καὶ καινῆς διαθήκης, &c. *Ea verò docent nos à Deo inspiratæ Vet. ac Nov. Testamenti Scripturæ, &c.* Καὶ φιλομαθῶς ἐπίγνωθι παρὰ τῆς ἐκκλησίας ποῖαι μὲν εἰσιν αἱ τῆς παλαιᾶς διαθήκης βίβλοι, &c. *Disce quoque studiosè ab Ecclesia quinam sint V.T. Libri; neque mihi leges quicquam Apocryphorum—— Divinas lege Scripturas V.T. Libros XXII. quos LXX duo interpretes transtulerunt. Hos SOLOS meditare quos & in Ecclesia securé, tutòque recitamus. Multò prudentiores te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, Ecclesiæ Antistites, qui hos tradiderunt. Tu ergò cùm sis filius ECCLESIÆ, Leges & Instituta Patrum ne evertas, corrumpásve. Ac veteris quidem Instrumenti, sicut diximus, XXII Libros meditare, quos si discendi studio teneris, me NOMINATIM enumerante, da operam ut memineris. Legis enim primi MOSIS Quinque Libri sunt. Gen. Ex. Lev. Num. Deut. Deinde JESUS FILIUS Nave. JUDICUM unà cum RUTH Liber Septimus Numero: reliquorum autem Historicorum Librorum 1 & 2 REG. unus Liber est Hebræis. unus item 3 & 4. Similiterque apud eos PARALIPOMENON 1 & 2 unus est Liber. ESDRÆ etiam 1 & 2 (Id est Nehemiæ) unus reputatus. ESTHER (ita sæpe computabatur) Duodecimus Liber est; & hi quidem historici sunt. Scripti autem versibus sunt Quinque, JOB, Liber PSALMORUM, PROVERBIA, ECCLESIASTES, & CANTICUM CANTICORUM, qui Liber est Septimus Decimus. Accedunt ad hos Quinque Prophetici; DUODECIM PROPHETARUM Liber unus; ESAIÆ unus; Et JEREMIÆ cum Baruch Lamentionibus, & Epistola; Deinceps EZECHIEL; cum DANIEL, qui Vicesimus Secundus est V. T. Novi autem, &c.—— Reliqui omnes EXTRANEI, Secundóque loco habeantur: & qui in Ecclesiis non leguntur, eos omnes neque per te legas, quemadmodum audisti. Ac de his quidem hactenus*

is

is ſo often mentioned, and hath ſo great a part in *that Prophecy*; but *S. Cyril* makes but *One Book* of them *both*, joyning the *Lamentations* and the *Epiſtle of Jeremy* with it beſides, to complete, (and not to exceed,) the Number of XXII *Books* in all. For howſoever the Ancient Manner of *Dividing* and *Ordering* them was otherwhiles ſometimes different from one another, yet the *Books* themſelves, and the *Number* of them, were ſtill the ſame. We have cited S. *Cyril's Teſtimony* here at large in the *Margin*. Where, that we may not miſtake him, when he forbiddeth the *Reading of any Apocryphal Book*, we are not to underſtand him ſo, as if he meant hereby *the Books of Tobit and Judith*, and the reſt of that *Claſſe*, which we now call *Apocryphal* (though we might more aptly call them *Eccleſiaſtical*,) for he read them, and (*a*) quoted ſome of them himſelf, being *Such Books*, (*b*) that had been of ancient time received in the *Church*, to be *read* unto the *People*, at their *Firſt Entrance* and Introduction to a Chriſtian life. By S. *Cyril's* (*c*) *Apocryphal Books* therefore we are to underſtand ſome other diſapproved and *obſcure Writings*, that over and beſides both the *Canonical* and *Eccleſiaſtical Books*, certain private perſons (then) went about to bring in, and recommend to the *Church* at *Jeruſalem*, as they had likewiſe endeavoured to do in the *Church* at *Alexandria*, and *Other places* abroad. And whereas he ſpecially exhorteth them here, to (*d*) *Read the XXII Books of the Old Teſtament, which the Septuagint tranſlated*, we are further from hence to obſerve, that although both he at *Jeruſalem*, and S. *Athanaſius* at *Alexandria*, together with *Other Churches*, had not the uſe of the *Hebrew Bible* among them, but kept themſelves only to the *Greek Tranſlation* of the LXX, whereunto were afterwards commonly (*e*) added thoſe *Eccleſiaſtical Books* which the *Helleniſt Jews* firſt introduced, and received into

a Catech. 6. & Car. 9. *ex Sap. & Eccl.*

b S. Athanaſ. Ep. paulò antè laudatâ, βιβλία ὃ κανονιζόμενα μὲν &c. *Libri non quidem in Canonem relati, ſed à Majoribus noſtris Propoſiti, ut Prælegantur iis, qui primum accedunt, &c.*

c Et nihil ex Apocryphis legas. S. Cyril. loco citato.

d *Divinas lege Scripturas, nempe V. T. Libros XXII, quos LXX Dei Interpretes tranſtulerunt.* Id. Ibid.

e *Neque enim. à LXX Senibus verſa ſunt ſupplementa, ſicut, nec in Hebræo codice habentur Lud.* Viv. in Aug. de civ. Dei lib. 18. c. 31. *Supplementum in Hebræo non habetur, ſed ex Græca Theodotionis Editione tranſcriptum eſt.* S. Sen. lib. 1. Bibl. Sect 2.

into their Churches, that ſo all the moſt eminent Books of Religion written in the Greek tongue before *Chriſt*'s time might be put together and contain'd in *One Volume*; (*a*) yet nevertheleſs they were always careful to preſerve the Honour of the *Hebrew Canon*, which conſiſted of *XXII Books* only, *Divinely inſpired*; and accurately to diſtinguiſh them from the *Reſt*, which had but *Eccleſiaſtical Authority*; A diſtinction which our and other Reformed Churches are ſtill careful to keep up at this day.

LIX. S. *Athanaſius* and S. *Cyril* were herein followed by all the Biſhops aſſembled together in the *COUNCIL of LAODICEA, out of || Several Provinces in *Aſia*. Which was a *Council* had in ſuch Reverence and Eſtimation by All men in thoſe elder Ages following, that *The Canons* of it were generally received into † *The Code of the Univerſal Church*, where the year CCCLXIV is ſpecified when it was held. *Baronius* in his (*b*) Annals placeth it before the *General Council of Nice*, (but bringeth very weak Arguments to prove his Chronology;) and (*c*) *Binius* here followeth *Baronius*, (whom for the moſt part he tranſcribes in all *his Notes* upon the *Councils*) fearing (*d*) leſt the *Book of Judith* ſhould otherwiſe ſuffer ſome prejudice, unleſs the greater Authority of the *Nicen Council* be reckoned to come after this *Laodicean Synod*, and reverſe the *Conſtitution* that was here made concerning the *Apocryphal Books* of Scripture. For ſo they preſume that the *Council of Nice* did; but upon what ſlender grounds they preſumed it, we have at large ſet forth (*e*) before, and here we

An Dom. 364.

a Ita Origines in Ep. ad Jul. Afric. *Supplementum Dan. apud LXX Interpretes haberi, & in Eccleſiis legi ait*; ſed *Canonicum* eſſe nuſpiam aſſerit; imò diſertè negat in locis ſuprà citatis.

|| Titulus apud Dionyſ. Exignum.

† *CODEX CANONUM ECCLESIÆ UNIVERSÆ, à Juſtiniano Imperatore confirmatus.* Infrà num. 90.

b Baron. Annal. in Append. ad Tomum 4. *Cum reperiantur Quinque Canones Laodicenſis Concilii eadem continere quæ in Concilio Nicæno ſtatuta ſunt, nec in eis ulla prorſus mentio habeatur Canonum Nicænorum eadem ſtatuentium, argumentum eſt, ante Nicæn. Conc. ea à Patribus Synodi Laodicenæ decreta fuiſſe, &c.*

c Concil. Tom. 1.

d In Notis ad Conc. Laodic. Sect. Sub Silveſtro *Liber Judith autoritate hujus Provincialis Concilii Laodiceni inter Apocryphos rejicitur, quem (S. Hier. teſte) Patres Concilii Nicæni velut Sacro-ſanctum in Canonem Scripturæ recepirunt. Oportet igitur concedere hoc Laodicenſe ante Nicænum celebratum fuiſſe; vel Saltem, quod dictu inconvenientius eſt, Catholicæ Eccleſiæ Epiſcopos ea quæ de Canonicis Libris in Magno Oecumenico Concilio Magnâ Conſideratione decreta erant,* (at magna erat hic Bar. & *Bin.* inconſiderantia,) *convellere & retractare auſos fuiſſe.* e Num. 54.

place

place this *Synod* of *LAODICEA* in that time and order which the *Code* hath assigned to it. In the last (e) Canon whereof, (which in that *Universal Code* is numbred to be the CLXIII) this *Decree* was made (f) *That no Books which had been composed only by private persons should be read in the Church, nor any other that were not Canonical, but only those which belonged to the* CANON *of the* OLD *and* NEW TESTAMENT, that is to say, of the OLD, *Genesis*, *Exodus*, *&c.* till we come to the Prophet *Daniel*, which is there made the XXII Book; and of the NEW, *Matthew*, *Mark*, *&c.* till we come to the *Revelation* of *S. John*, which for the high and hidden Mysteries that are in it, was not then usually *Read in their Churches*, no more then it is now in *Ours*. But for *all the rest* they number them, as we do, and leave *all the Controverted Books* out of their *Accompt*.

e Concil. Laodic. *can.* 59. Ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, ἢ βιβλία οὐ κανόνιστα ἀλλὰ μόνα τὰ κανόνιστα, &c. Ὅσα δεῖ βιβλία, &c. *Quod non oportet privatos Psalmos in Ecclesia legere, aut Libros non Canonicos sed solos Canonicos Veteris & Novi T. Hæc autem sunt quæ legi oportet V. T. Scripta. 1. Genesis, 2. Exod. 3. Levit. 4. Numeri, 5. Deut. 6. Joshua, 7. Judices et Ruth, 8. Esther, 9. Reg. 1. et 2. 10. Reg. 3. et 4. 11. Paralip: 1. et 2. 12. Esd. 1. et 2. (id est Nehem.) 13. Liber Psalmorum, 14. Proverbia Salomonis, 15. Ecclesiastes, 16. Cant. Cantic. 17. Job, 18. Duodecim Prophetæ, 19. Isaias, 20. Jeremias (cum Baruch, Lamentat. & Epistola quæ in Latina versione, omittuntur.) 21. Ezech. 22. Daniel. Novi autem T. hæc, Evangelia quatuor, &c.*

LX. For the better understanding of which *Canon*, and removing those Scruples that be otherwhiles raised about it; we are first to consider, 1. That they had an Ancient Custom in the Church to Read unto the People there, not only *those Books* which were properly and strictly † *Canonical*, but likewise (g) *Some Other*, which were in honour among them, both for their Antiquity, being written before *Christ*'s time, and for their many good Rules and Examples of Piety, that tended to edification, and the well ordering of Mens Lives. 1. Of the *First* sort were the XXII Books, which *Moses and the Prophets* left behind them; these they called *Canonical*; 2. Of the *Second* sort were the Books of *Tobit*, *Judith*, *Ecclesiasticus*, *Wisdom*, and the *Maccabees*, added by the *Hellenists*

† Θεόπνευστοι.

g S. Athan. ubi sup. S. Hier. præfat. in Libr. Salom. Ruffin. in Symbolum.

to

to the *Old Teſtament*, and the *Paſtor of Hermes*, the *Doctrine of the Apoſtles*, and the *Epiſtle of Clement*, ſubjoyned by *ſome Others* to the *New*; And theſe they called * *Eccleſiaſtical Scriptures*. 3. There were *Other Books* yet beſides theſe of a *Third* ſort, that divers *Private* men endeavoured to introduce among the people; which becauſe they were found to be fraught with *Erroneous* and *Pernicious Doctrines*, many uncertain and fabulous Relations being therewith intermixed, the Fathers utterly *forbad* to be *Read in the Church* at all. And theſe they properly called † *Apocryphal Scriptures*. Thoſe that were of the *Second Rank* had otherwhiles by ſome particular men the *Name* of the *Third Sort* given them, but the name of the *Firſt* they never had, till after *this Age*; and even then alſo, often were they call'd *Apocryphal*, but *Canonical* very ſeldom; nor were they in thoſe after-Ages termed *ſo* at all, otherwiſe then by a popular way of Expreſſion, and taking the word *Canonical* in a larger Sence, than ever the *Fathers* took it in theſe *Elder times* of the Church. 4. Moreover of thoſe *Eccleſiaſtical Books*, which were permitted to be *Read to the people*, they had both in this, and in the former Age, Divers Kinds. For in *all* places they had no *one* and the *ſame* Cuſtom; nor were the Books of *Tobit* and *Judith* only, with the *reſt* of that order, that were written before *Chriſt* came into the World, allowed to be Read in the Church; but *ſome Other* beſides, (*Eccleſiaſtical* and *profitable Books* alſo) that were written after his time. To which purpoſe we have the Teſtimony of *(a) Euſebius*, for Reading the *Book of Hermes*, in ſome Churches; and the Teſtimony both of (*b*) *him* and *(c) Dionyſius (d)* the Biſhop of *Corinth*,

* Ruff. Ibid. *Quæ omnia legi quidem in Eccleſia majores noſtri voluerunt.* Id. Ibid. *Sciendum eſt, quòd & alii Libri ſunt, qui non* CANONICI *ſed* ECCLESIASTICI *à Majoribus appellati ſunt, ut eſt Sap. Solom. & alia Sapientia quæ dicitur filii Syrach, qui Liber apud Latinos* HOC IPSO GENERALI VOCABULO ECCLESIASTICUS *appellatur, quo vocabulo non Auctor Libelli, ſed Scripturæ* QUALITAS *cognominata eſt. Ejuſd. ordinis, &c.*

† Sicut ſunt *Acta Petri, Evang. Petri, Apocalyp. Petri, Acta Pauli*, apud Euſeb. Hiſt. Eccl. lib. 3. c. 3. Item, *Evang. Thom. Matthiæ, Andr. ab Hereticis publicè lecta.* Eod. lib. cap. 22. Item *Scripturæ Apocryphæ ab Hereticis in publicum productæ.* Apud. eund. li. 4. c. 21. ex *Irenæo.*

a Euſeb. Hiſt. Eccl. l. 3. c. 3. *Novimus Librum Hermetis qui dicitur Paſtor, publicè Lectum fuiſſe in Eccleſia.*

b Id. lib. 3. c. 14. *Novimus hanc Epiſtolam Clementis & Olim & noſtrâ ætate in plurimis Eccleſiis communiter legi ſolere.*

c Apud. eund. l. 4. c. 22. *Celebravimus diem Dominicum, & Admonitionis gratiâ* (addit Euſebius *antiquo more*) *& legimus & ſemper legemus priorem Clementis Epiſtolam ad nos Scriptam.* *d* Antiquus Scriptor. *Eloquentiæ magnæ & induſtriæ nomine* à *S.* Hieronym. laudatus in lib. de Script. Ecc

for Reading the *Epistle* of *Clement*, in other Churches when they met together *publickly to celebrate the Lord's Day*. And to the same purpose we had the Testimony of (e) S. *Athanasius* in his *Paschal Epistle*, mentioned before, for the Reading of *The Doctrine of the Apostles*, (which peradventure was the *Book of Canons* set forth under *their Name*, few at first, but in process of time much augmented,) and the *Book* that was called *The Pastor*. All which being *Ecclesiastical Writings* & useful for the instruction of the people, were put into a *Division* or *Classe* by themselves, and clearly distinguished (f) both from the *Canonical*, and from *Apocryphal Books* properly so termed. 5. But when among this *Ecclesiastical Classe* some other men had in divers places brought in and mingled those *Books* that were merely *Apocryphal*, Reading them also to the people under the specious Title of *Holy and Divine Scriptures*; from hence it was, that the Fathers in the *Council of Laodicea* took occasion to make their *Canon*; and held it necessary to declare the *Number* of those *Authentick Books*, that were publickly to be *Read* unto the people in the *Church*.

e S. Athan. ubi suprá. Διδαχὴ καλουμένη τῶν Ἀποστόλων, καὶ ἡ Ποιμένα.

Καὶ ὅμως, &c. neq; *inter Canonicos neque inter Ecclesiasticos ullo modo* ὁδαμῶς *memorantur Apocryphi.*

LXI. Yet against our producing of *this Canon*, it is alledged, that *Baruch* is added in the OLD Testament, and the *Apocalyps* left out in the NEW. For Answer whereunto, we say First, (as we did before to the place (g) in *S. Cyril*,) that this is not the *Book* of *Baruch*, which standeth separate by it self in the Rank of those that be Controverted, but an (h) *Exegetical* or fuller *Expression* only of what is contained in the *Book* of *Jeremy*. And so *Origen* expressed it when he said, (i) that *Jeremy*, with the *Lamentations*, and with *his Epistle* made but *One Book*; (that *Epistle* therefore must be contained and written in that *Book*, as it is in the XXIX *Chap.* of his *Prophecy*:) where-

g Num. 58.

h Ἱερεμίας καὶ Βαρὺχ, θρῆνοι καὶ ἐπιστολαί. *Can. cit.*

i Sup. num. 49. *Jeremias cum Threnis & Epistola unum sunt.*

unto

unto(*k*) S. *Athanasius* & S. *Cyril* have added *Baruch*, (like as the *Council* at *Laodicea* did here) and made but *One* and the *same Book* of them all. For *Baruch*'s Name is famous in *Jeremy*, whose *Disciple* and (*l*) *Scribe* he was, suffering the same *Persecution* and (*m*) *Banishment* that *Jeremy* did, and (*n*) publishing the same *Words* and *Prophecies*, that *Jeremy* had required him to write; so that in several relations a great *Part* of the *Book* may be attributed to them both. And very probable it is, that for this Reason, the *Fathers* that followed *Origen*, did not only (after his example) joyn the *Lamentations* and the *Epistle* to *Jeremy*, but the Name of (*o*) *Baruch* besides; whereby they intended nothing else, (as, by keeping themselves precisely to the Number of XXII *Books* only, is clear,) then what was inserted concerning *Baruch* in the *Book* of *Jeremy* it self; (for otherwise they must have *augmented* their *Account*, and added *One Book* more to their *Number*, which they never do:) Nor could *Card. Bellarmine* take *these Fathers* in any other sence, when he confessed and said, (though afterwards he agreeth not with his own words,) * "*That neither any Ancient* "*Council, nor Pope, nor Father, in Reciting the Books of* "*holy Scripture, had made any peculiar mention of this* "*Prophet Baruch by himself:* which would be false, if either the *Council of Laodicea*, or S. *Athanasius*, or S. *Cyril of Jerusalem*, had not by the *Mention* that they make of *Baruch*, understood *those Passages of him* which are comprehended in the *Book* of *Jeremy*, written in *Hebrew*, but that other *Distinct Book*, which is now extant under *his Name*, and was first written only in the *Greek Tongue*; A *Book* so different in the present Editions from the *Old Latin* Translation, that we have no assurance, whether there be a *true Copy* of it, or no; and therefore † S. *Hierome* would not meddle with it.

k Epistola Pasch. suprà citat. *Jeremias & unà cum illo Baruch, Lamentationes, & Epistola.*

l Jer. 36. 4.

m Jer. 43. 6, 7.

n Jer. 36. 8.

o Nisi vitium sit in *Græco* Conc. Laodiceni Codice, nam in *Latino* (qui ante *versionem Gentiani Herveti* extabat) *ista omnia nomina* prætermissa sunt, & *Jeremias* solus ponitur. *Isid. Merc. Merlinus & P. Crab.*

* Bellarm. de Verbo Dei, lib. 1. cap. 8. *De Libro Baruch Controversia fuit, & est, tùm quiâ non invenitur in Hebræis Codicibus, tùm etiàm quia nec Concilia antiqua, nèque Pontifices, neque Patres, quos suprà citavimus, qui Catalogum Librorum Sacrorum texunt, hujus Prophetæ dispertis verbis meminerunt.*

† S. Hier. præf. in Jerem. *Librum autem Baruch, qui apud Hebræos nec legitur, nec habetur, prætermisimus.* Item præf. in Comment. quibus *Jeremiam* exponit. *Libellum Baruch, qui vulgò Editioni LXX copulatur, nec habetur apud Hebræos, &* Ψευδεπίγραφον *Epistolam Jeremiæ nequaquam censui disserendam.*

LXII. Then, as to the leaving out of the *Apocalyps*, (which is a second Exception against this *Canon* of *Laodicea*,) though the Question between the followers of the *Trent-Canon* and *Ours*, be not concerning any *Books* of the *New Testament*, (wherein we all agree,) yet we have thus much to say for the *Council*. 1. That the *Preface* which they make to their *Canon*, sheweth their intention, only (or at least, chiefly) to have been, thereby to declare (a) *What Canonical Books were publickly to be Read among them in the* CHURCH, where because their *Custom* was not usually to *Read* the *Apocalyps*, therefore they forbare to *Name* it. 2. That this *Custom* was not grounded upon any Opinion they had, as if that *Book* were *no part* of the *New Testament*, but because it was so repleniſhed with abstruse and hidden (b) *Mysteries*, as that (few or none being fit and able Persons to Explain it,) the people would receive the less instruction and *edifying* by it; which is the reason that in our (c) *publick Calendar* for *Reading the Books of the New Testament* in the ordinary course of the Year, *our own Church* hath likewise omitted it: and yet we hold it to be *Canonical*; (as they (d) of the *Greek Church* did;) often alledging it in our *Sermons* and *Treatises*; and otherwhiles Reading *Divers Parts* of it in our *Publick Service*. 3. It is altogether improbable, that the Fathers of *this Council* should absolutely reject *that Book* out of the *Canon*, when it was in their (e) own time (as it was also (f) before and (g) after their time) held an *Heresie* to reject it: For though some *few* men in the *Greek Church* were not always so well satisfied concerning the *Authour* of *this Book*, but (h) doubted whether it was S. *John* the *Evangelist*, or some other *Apostolical Writer* of that *Name*; yet as the Reasons which they brought for themselves were of little weight, so they were at all times opposed and answered by the *Greater*

Part

a Conc. Laodic. loco citato. *Quòd non oportet privatos Psalmos in* ECCLESIA LEGERE, *&c. Hæc autem, sunt quæ* LEGI *oportet*, &c.

b S. Hier. in Prol. galeat. *Tot habet Sacramenta quot verba.*

c Lirurg. Eccl. Angl. *in Calend.* & præfat. *How the rest of the holy Scripture (besides the Psalter) is appointed to be read. The Old Test. &c. except certain Books and Chapters which be least edifying, &c. The New Test. except the Apocalyps, &c.*

d Justin. Mart. in Dial. cum Tryph. Irenæus l. 5. contr. hær. Theoph. Antioch. & Melito apud Euseb. hist. Eccl. lib. 4. c. 24. & 26. Dionys. Alex. apud eund. l. 7. c. 23, & 24. Clem. Alex. lib. 2. pædag. cap. 12. Origen. in 1 Psalm. Eusebius in Chron. Athanas. in Synop. Epiphan. hæres. 51. Chrysost. in Psal. 91. Basil. Gr. Naz. & Cyrillus.

e Epiph. loco citato, & hær. 54.

f Tertul. lib. 4. contra Marcion.

g S. Aug. de hæres. cap. 30.

h Euseb. lib. 7. hist. Eccl. c. 25.

Part, and the moſt conſiderable *Perſons* of the Church; whereof there cannot *One* be named that ever ſuffered the *Authority* of the *Book* to be either rejected, or doubted of, whether it were a *Canonical Part* of the *New Teſtament*, or no, without *cenſuring*, and *condemning* them, that did ſo. 4. Laſtly then, The Omiſſion of this *Book* in the *Canon* of *Laodicea* (if yet the Omiſſion be not rather in the *Copies* that we have of it, than in the *Canon* it ſelf; for in ſome * Copies the *Epiſtle to Philemon* is left out, as well as the *Apocalyps*,) can be no juſt Plea for the Authority of thoſe *Books*, which the Council of *Trent* hath lately annexed to the *Canon* of the *Old Teſtament*; for though *neither* of them be here *nam'd*, yet it is one thing not to be *nam'd* in the *Canon* of *Laodicea*, and another thing to be *excluded* out of the *Canon* of the *Bible*, which maketh the great difference between them; for certain it is, that by the common conſent of the *Fathers* and *Churches* abroad, (which are the beſt Interpreters of what they decreed, rejected, or acknowledged, in this *Synod* of the *Aſian* Provinces) the *Apocalyps* if it were not *uſually read to the people*, yet it was *publickly received* as a *Canonical Book of Scripture* among them all; which the other *Controverted Books* never were, neither in *thoſe places*, where they were *allowde* to be *Read*, nor at *Laodicea*, where for the Reaſons afore-mentioned they thought meet, at that time, to *Forbid* them.

* In Colice *Philii.*

LXIII. Some other Exceptions there are againſt this *Council*, which will give us no great trouble to anſwer. As firſt 1. That it is not ſo certain whether there by any ſuch *Canon* or *Catalogue* of *Scripture-Books* in it, or no; for in the *Latin Tranſlation*, (*a*) which *Dionyſius Exiguus* made of that *Council*, it is omitted; and in the *Roman* (*b*) *Code* there is no particular *Recital* of *thoſe Books* to be ſeen; nor hath *Gratian*

a Codex Can. Eccl. Dionyſii Exigui.

b Codex Can. Eccl. Romanæ.

Gratian ‖ entered it into his *Decree*. But in these matters the *Greek Copies* are to be trusted before the *Latin*, and the *Universal* † *Code* before the *Roman*; In all the several Editions of the *Councils* both *Greek* and *Latin* set forth by *Mercator*, *Merlin*, *Crab*, *Surius*, *Tilius*, *Binius*, and those that we find in *Balsamon* and *Zonaras*, this *Canon* is to be read at large; and should we rest our selves either upon the *Roman Code*, or the *Code* of *Dionysius Exiguus*, we shall be to seek for all the 8. *Canons* of the *Council of Ephesus*, the 3. last *Canons* of the *First Council* at *Constantinople*, and the 2. last *Canons* of the *Council* at *Calcedon*, which are all cut off and left out in *both those Codes*, as well as this *Canon* of *Laodicea* is; the *(a) Preface* and *Title* whereof they have suffered nevertheless to stand still; and yet that *Preface* and *Title* refer to the *Books of Scripture*, that follow in all *other Copies* and *Collections* of the *Councils* whatsoever; which is so clear an evidence for us, that generally *this Council* is *(b)* given us, and confessed to be upon our side, 2. Only *Catharinus*, having nothing else to say against it, suspecteth, that this LIX *Canon* of this *Council*(*c*) hath been *larger* than it is, and that the *Books* now controverted have been *taken out* of it, though in the mean while he knows not when or by whom it should be done; which is an Exception that answers it self, and hath no body else to speak for it. For with as much reason he might have suspected all the rest of the *Father's Writings*, that numbred *these Books* of the *Ancient Testament*, as the *Fathers* of *Laodicea* did. 3. The last Exception therefore against them is, That they were but a *(d) Provincial Council*, and of very *little Authority* in the Church, having never been *confirmed* by the *Pope*. But there is no part of this Exception true. For First, it was a *Council* that consisted of (*e*) *Divers Provinces* or *Regions of Asia*; which makes

‖ Gratiani decret.

† Codex Can. Eccl. Universæ.

a Quæ psallere & legere in Ecclesiis conveniat. Quòd non oportet plebeios Psalmos in Ecclesia cantare, nec Libros præter Canonem legi; sed SOLA Sacra Volumina V. & N. Testamenti. Reg. 162. in Cod. Dion. & Can. 59. Conc. Laod. in Cod. Rom.

b Baronius & Binius ubi sup. Alph. à Castro lib. 1. c. 2. contra Hær. Georg. Ederus in Gecon. Bibl. lib. 1. Tab. 42. Costerus in Enchirid. cap. 1. Bellarm. de Verbo Dei, lib. 1. cap. 20. Sect. Enumerantur. Melc. Can. lib. 2. cap. 11. Lindanus ubi suprá. Et alii complures.

c Amb. Cathar. opusc. de Scr. Canonicis. *Vehementer suspicor fuisse hos Libros á Sciolis quibusdam semotos. &c.*

d Bellarm. lib. 2. de Conc. c. 8. *Laodicenum verò Concilium fuit Provinciale, Episcoporum XXII, et non confirmatum à Pontifice.*

e Prima hujus Synodi verba *Sancta Synodus quæ apud Laodicenam Phrygiæ Pacatianæ convenit ex diversis Provinciis sive Regionibus Asiæ.*

makes it greater then any (*f*) *Provincial Synod*. Secondly, it was always held to be of (*g*) *great Veneration* and *Authority* both in the *Greek* and in the *Latin Church*. And thirdly although * the *Oriental Councils* in those days needed no *Confirmation* from the *Pope*, (who claimed no such jurisdiction then, as he did in after Ages, over those places that were out of his *own* (*h*) *Limits*;) yet that among *other Councils* of the *East*, *the Popes Received this* in the *West*, and acknowledged the *Canons* of it to be *a Part* of those *Ecclesiastical Rules*, whereby both *themselves* and *other Bishops* were to be guided, we find it manifest in (*i*) the *Letter* that *Pope Leo the* 4th sent to the *Bishops of Britanny*; For in those elder times the *Code* of the *Universal Church* governed them all; And into that *Code* was *this Synod* of *Laodicea* taken not only by the *Sixth General Council* of *Constantinople* in (*k*) *Trullo*, (the *Canons* whereof have otherwhiles some (*l*) Exceptions made against them,) but by the 4th. *General Council* likewise of (*m*) *Calcedon*; & the *Imperial* (*n*) *Law* of the Emperour *Justinian*, besides divers other Testimonies set forth to that purpose by the Two Learned Antiquaries (*o*) *Leschassier*, and (*p*) *Justel*; whose Reasons herein are so clear and convincing, that as no just Exception can be taken to them, so are they freely acknowledged to be such, and highly magni-

f Bel. lib. 1. de Conc. cap. 4. *Provincialia Concilia sunt, in quibus conveniunt Episcopi TANTUM UNIUS PROVINCIÆ, quibus præst Metropolitanus, sive Archiepiscopus.* *g* Binius ex Baronio, Not. 1. in Laod. Concil. *Hoc Concilium antiquâ nobilitate celeberrimum, Græcorum atque Latinorum Scriptis celebri memoriæ commendatum fuit.* * Ancyr. Neocæs. Gangr. Antioch. *&c.* *h* Conc. Nicen. can. 6. *i* Can. de Libel. Distinct. 20. *Non convenit aliquem judicare & Sanctorum Conciliorum Canones relinquere. Quibus autem in omnibus Ecclesiasticis utimur judiciis, sunt STATUTA Can. Apost. Nicæn. Ancyran. Neocæsar. Gangr. Antioch. LAODICENSIUM, &c.* *k* Can. 2. *Obsignamus etiam Canones, qui à S. Patribus nostris expositi sunt. (i. e.) à 318. Sanctis ac divinis Patribus, qui Nicææ convenerunt, iisque qui Ancyræ, Neocæsar. Gangr. Antioch atque iis etiam qui in LAODICEA Phrygiæ, &c.* Ad hæc Balsamon. *Hujus præsentis Canonis perpetuo recordare.* *l* Melch. Can. lib. 1. c. ult. Baron. Tom. 8. ad An. 692. & illum transcribens Binius, ad istud Concilium quinisextum. *m* Act. 4. Act. 11. & Act. 13. *n* Novel. 131. *o* *Leschassieri* opusc. in Consult. de Controversia inter Papam. Paul. 5. & Remp. Venet. *p* *Chr. Justellus* præfat. in Cod. Eccl. universæ. & Testim. præfixa atque odine recensita antè Cod. Dion. Exigui.

fied

fied by (*i*) *them*, that stiled themselves the *Pope's Apologists*. And this maketh the *Council* of *Laodicea* to carry with it the force and authority of an *Oecumenical Synod*, by which it was first Received and Approved, and afterwards Numbred with all the Rest in the *General Code* of the Church.

i Is qui Apologiam pro Pontifice scripsit adversùs Consultationem Leschasserii. *Consultator de Conciliorum Ordine & Autoritate feliciter disserit, tenebras dissipat, nodos enodat, &c. quo nomine non exiguam cùm apud Omnes, tùm maximè apud Theologos inivit gratiam, ni planè sint ingrati.* Item, Apologeticus super Decreta Greg. 7. Tom. 7. Concil. Edit. Binianæ part, 1. pag. 469. Paris. Impres. *Præterea Sancta et Veneranda Synodus Chalcedonensis etiam Provincialia Concilia ante ipsum transacta canonizâsse non Dubitatur, id decernens, Cap.* 1. Regulas Sanctorum Patrum per singula nunc usque Concilia constitutas proprium robur habere Decrevimus. *Hæc autem Concilia ante ipsum CHALCEDONENSE legantur fuisse Ancyr. Niocæsar. quæ et Nicano Concilio antiquiora traduntur. Item Gangr. Sard. Antioch. LAODICENSE; Ergò eadem et in CHALCEDONENSI Synodo non dubitantur esse roborata. Quæ etiam cum Africanis Canonibus beatus Hadrianus Papa Carolo Imperatori ad Disponendas Ecclesias in Regno suo, Romæ tradidisse legitur.*

An. Dom 374.

LXIV. S. EPIPHANIUS the Bishop of *Salamine* or *Constance* in the *Island* of *Cyprus*, wrote his *Books against Heresies* about Ten years after the time of the *Laodicean Council* (*a*) There and (*b*) elsewhere (thrice in all for failing) he numbreth the *Books* of the *Old Testament*, as *We* do now, and as the *Fathers* of the Christian Church had done before him, to be *neither more nor less* (if the *Five double Books* be reduced to the *Hebrew Account*) then XXII. *Of Tobit, Judith, Baruch* and the *Maccabees* he maketh here no mention at all, nor any where else besides. Of the *Wisdom of Solomon*, and the *Wisdom of the Son of Syrach* he declareth expresly, not only that they be both "(*c*) *Doubtful Writings*, but "that they are (*d*) *not to be counted* within the *Number* "of the *Holy Scriptures* (how *useful* and *profitable* so-"ever they might be besides,) *having never been put* "*into the Ark of the Covenant*; * where *all the Books* were, that may be acknowledged by us to be *Canoni-*

a Epiph. hær. 8. contra Epicur. & Her. 76. contra Anomæos.
b Id. lib. de Mens. & Pond *Habent Hebræi XXII Literas, è quibus V. duplicantur. Quâ ratione quum XXII Libri numerentur, XXVII reperiuntur, quid ex illis Quinque geminentur: putà Liber Ruth cum Judicum Libro conjungitur, & unus ab Hebræis censetur, 1 Paralip. cum posteriore &c.* Peractâ Enumeratione concludit. Ἐτληρώθησαν οὖν αἱ εἰκοσιδύο βίβλοι,

&c. *Completi itaque sunt XXII Libri juxta Numerum XXII apud Hebræos Elementorum*
c d Id. Ibid. *Sunt in ambiguo.* Et exempli gratiâ profert. *Sapientiam Syrach & Solomonis (inter cæteros,) Qui Libri* (inquit) *etsi utiles sint & commodi, tamen in Numerum Receptorum non referuntur, neque in Arcam testimonii repositi fuerunt.* * Which yet is not to be understood of the *first Ark* before the *Captivity*, but of another that resembled it after. *Vide Num.* 105.

cal.

cul. And it needs not trouble us, if (*a*) *Card. Perron*, & (*b*) *Gretſer* the Jeſuit, here object *Epiphanius* againſt himſelf, and ſay, that in his Diſputation (*c*) againſt *Ætius* (who was the maſter of the *Anomæan Hereticks*) he followeth the *New Accompt* of the *Roman Church*, and rangeth the Two Books of *Wiſdom* and *Eccleſiaſticus* among the *reſt* of the *Divine* and *Canonical Scriptures*. For firſt, this is not true, that every *Writing*, which he otherwhiles calleth *Divine*, (as in another (*d*) place he doth the *Apoſtolick Conſtitutions*) in a *large* (*e*) and *popular* ſence, muſt preſently be taken in a *Strict* and *Proper* ſence to be *Canonical Scripture*; between which *Two* there is a great difference. A *Writing* may be ſaid to be *Divine*, that treateth of *Divine Matters*; but *Canonical Scripture* it cannot be, unleſs it be *Divinely inſpired*, as the *Writings of the Prophets* were in the *Old Teſtament*, and of the Apoſtles in the *New*. And therefore S. *Epiphanius* not placing theſe *Two Books* among the *Prophets*, but putting them in a Rank and order by themſelves, after the *Prophets* and *Apoſtles* both, cannot otherwiſe be underſtood, but that he intended them as *Writings* of an *inferiour Claſſe* to the former. 2. For Secondly, why did he elſe reckon them behind the *Apocalyps*, when they were in order of time written before all the *New Teſtament*? And 3. Thirdly, Why did *he* not *add* Two more to his Number of XXII (or XXVII) whereunto he confines *all* the *Books* of the *Old*? But the Truth is, that he alledgeth both *theſe*

per illas condemnare. *d* Id. Hæreſ. 80. Ἐν τῇ διατάξει, &c. Has autem Conſtitutiones inter *Apocrypha* ponit Hæreſ. 70. *e* Canus lib 5. c. 5. Sect. Ac primus. *Epiphanius hæreſi poſtrema refellenda. Apoſtolorum Conſtitutiones DIVINAM SCRIPTURAM vocat. Loquitur autem ſine dubio de his Conſtitutionibus quæ in SACRIS BIBLIIS Scriptæ NON SUNT. Sed ALIA eſt illa cùm Veritas ipſa LIMATUR in Diſputatione Subtilitas; ALIA cùm OBITER et IN TRANSCURSU ad VULGAREM QUANDAM OPINIONEM accommodatur Oratio. Quamobrem, ut Sapientes, ita Nos hoc loco VERBIS ECCLESIASTICIS utimur, ut Eos SOLUM qui SPIRITU DICTANTE ſcripti ſunt Libri, SACROS & CANONICOS appellemus.* *a* Vide num. 77.

g Du Perron. Repl. lib. 1. c. 50. pag. 448. *Quand Epiphane diſpute contre Aetius, il ſuit la ſupputation ACCESSOIRE de l'Egliſe, & met l'un & l'autre liure (les Deux Sapiences) entre les Eſcritures Divines & Canoniques.*

b Similiter Gretſer. Def. l. 1. c. 14. *Nullam hic ponit differentiam inter Geneſin aut Evang. S. Johannis, & Sapientiam Solomonis.*

c Epiph. Hæreſ. 76. contra Aetium. *Quòd ſi regeneratus eſſes à Spiritu Sancto, & à Prophetis atque Apoſtolis edoctus, oporteret te diligenter inquirere à GENESI uſque ad tempus ESTERÆ, per XXVII Libros V. T. (ab Hebræis ad numerum XXII redactos) per IV Evang. XIV Epiſt. S. Pauli, per Acta Ap. Epiſtolas Catholicas S. Jac. S. Petr. S. Joh. & S. Jud. & Apocalypſin S. Johannis; Perque Sapientiam quæ dicitur Solomonis, et quæ appellatur filii Syrach, atque adeo per Omnes Divinas Scripturas, téque* Θεῖον λόγον.

and *other* the *like Writings* which were never receiv'd into the *Canon* of the *Bible*,) the more to confound, and shame the *Heretick Ætius*, who could not any way defend himself, either by the *Authentick Records* of the *Old* and *New Testament*, or by *Other Divine Writings*, that were sometimes *Read* and used in the *Church*.

Ar. Dom. 375

LXV. In this time lived S. BASIL the *Great* Archbishop of *Cæsarea* in *Cappadoce*; whom we may well reckon among the *Fathers*, that have strictly held themselves to the Number of XXII *Books* belonging to the *Canon* of the *Old Testament*. For in (*a*) the *Philocalia*, or *hard places of Scripture*, gathered by *Him* and S. *Gregory Nazienzen* out of *Origen*'s Works, he propoundeth this *Question*, and answereth it as *Origen* had done before. That which *Card.* (*b*) *Bellarmine* objecteth out of S. *Basil* for the Canonizing of the *Book* of *Tobit*, is neither to be found in *Tobit*, nor in S. *Basil*. (*c*) S. *Basil* faulteth the *Rich Man*, because *he had no regard to the Precept* (let it be as *Bellarm.* addeth, The Divine Precept,) *Withhold not doing good to them that need it. Let not Mercy and Truth forsake thee.* And *Break thy Bread to the Hungry.* But of these *Three Divine Precepts*, the (*d*) Two first are in the *Proverbs*, and the (*e*) Third in *Esay*; where the *Cardinal* might have found them without turning to *Tobit* for them Such another Testimony it is, that (*f*) *Coccius* hath sought out in (*g*) S. *Basil* for the Canonizing of the *Book* of *Wisdom*; *In that time the Prudent Man shall keep silence, because it is an evil time*; which S. *Basil* calls the *saying of a Prophet*. And so do we: For we find it intirely in the *Prophet* (*h*) *Amos*; but in the *Book of Wisdome* neither can (*i*) *Coccius* find it, nor any body else.

a Philoc. c. 3. Διὰ τί μὲ τὰ Θεόπνευστα βιβλία; *Quare XXII Libri Divinitus inspirati?* Resp. *Quoniam in numerorum loco, &c. Neq; enim ignorandum est quod V. T. Libri (ut Hebræi tradunt) Viginti & duo, quibus æqualis est numerus Elementorum Hebræorum, non abs re sint. ut enim XXII Literæ introductio ad Sapientiam, &c. ita ad Sapientiam Dei, et rerum notitiam fundamentum sunt [et Introductio Libri Scripturæ Duo et Viginti.*

b Bell. de verb. Dei, lib 1. cap. 11. de Libro TOBIÆ. S. Basilius *in oratione de Avaritia, Sententiam ex Tobia Descriptam divinum præceptum appellat.*

c S. Basil. homil. in Lucam. & Serm. De Avarit. ὃν ἔχεί τινα λέγον σ᾽ ἀπόλλῃς, ἀύπιειν, &c. ἐλεημοσύναι καὶ πίσις, &c. διάθρος πε πεινῶντι τὸν ἄρτον σᾶ.

d Prov. 3. ver. 27. & 24. *e* Esay 58. 7. Coccii Thesaur. lib. 6. Art. 9. *f* S. Basil de Spiritu Sancto. *g* Amos 5. 13. *h* Citat. cap. 8. *i* Coccii Thesaur. lib. 6. Art. 9.

As

As little to the purpose are the other objections that they (*a*) bring in favour of *Ecclesiasticus*, which they say (*b*) S. *Basil* believed to be written by *Solomon* himself. But they cite us such *Books* of S. *Basil*, as either be none of his, or else have *no such matter* in them. For in his own (*c*) Works he acknowledgeth no more then *Three Books* of *Solomon*, and nameth them, the same that we do.

a Can. loc. lib. 2. c. 11 Bellarm. de verb. Dei, l. 1. c. 14.

b Citant Basil. contra Eunomium lib. 4. & Reg. fusius disput.

c Basil. hom. 12. in Princip. Proverb.

LXVI. To him we joyn S. GREGORY NAZIANZEN, surnamed The DIVINE, S. *Basil*'s Contemporary, and Companion with him in his Studies. Who not only in the (*d*) *Collections* out of (*e*) *Origen*, (which they made together,) but in a *Peculiar Work* of his own besides, (which he wrote for this very purpose, and so (*f*) *intituled* it,) & hath clearly delivered himself, touching all the *Authentick*, *True*, and *Genuine Books* of *Holy Scripture*. Making the *Hebrew Canon* of the *Old Testament*, to be the *Rule* and *Square*, that herein the *Christians* are to follow; & counting only XXII *Books*, whereof He Numbreth XII to be *Historical*, & V *Metrical*, and V *Prophetical*; Naming them all in their Order; but making no mention at all of *Tobit* and *Judith*, or *those* that follow in the *New Catalogue*: which can therefore have no other place in his Account. then among* those that are not || *Canonical*

An. Dom. 376.

d Philoc. ut sup. n. 6.

e *In quo Excerpta habentur studiosis utilia.* Gr. Naz. Ep. ad Theodorum Episcopum.

f Id. *De veris et genuinis Libris S. Scripturæ divinitus inspiratæ*, in Libro Carm. Ἀναγνωσ, &c.

Suscipe Sanctorum Numerum, Nominque Librorum.
Et primùm Historicos bis Senos ordine, Quorum
Primus adest Genesis, dein Exodus, atque Leviticus,
Et Numeri, Legisque iterum repetita voluntas.
Hos Josua, Critæque, & Ruth Moabita sequuntur.
Hinc Nonus, Decimùsque tenent Gesta inclyta Regum.
Undecimò Annales veniunt, est ultimus Esdra.
Sunt quoque Carmina Quinque; Horum primus Iob est;
Proximus est huic David Rex, & Tres Solomonis,
Scilicet Ecclesiastes, & Proverbia, Cantus.
Post hos Sanctorum mox Quinque Volumina Vatum;
Ex quibus bis Stx Libro retinentur in uno,
Oseas & Amos Micheas, Joëlque, Jonásque,
Abdias, & Nahum, Abacuc, & Zephanias,
Aggæus lætus, Zacharias, & Malachias.
Hi primum Librum; tenet Isaja Secundum;
Post hos Jeremias matris de ventre vocatus;
Ezechiel Domini Robur; Danielque supremus.
Hæc veteris Septem ac Ter Quinque Volumina Pacti
Bina & Viginti Solymorum Elementa figurant.

a Id. Ibid. *Si præter hos quidest ne germanum putes.*

|| Id. Ibid. *Ne tua Codicibus fallatur Mens alienis. (Namque adscriptitii multi, falsique vagantur,*
Legitimum hunc habeas Numerum à Me, Lector amice.

or *Legitimate* Parts of the *Bible*. Againſt this evident Teſtimony of S. *Nazianzen*, there is nothing objected, But 1. That (*b*) he omitteth the *Book* of *Eſther*, which we have anſwered (*c*) before; and 2. That he (*d*) alledgeth the *Book* of *Wiſdom*, which nevertheleſs will not make it *Canonical*; and 3. That theſe *Verſes* and all this *Catalogue* of the *True Scriptures*, is (*e*) *falſely impoſed upon him*, which never any Man ſaid before *Card. Perron*, who durſt venture for a ſhift to ſay any thing. But we have little reaſon to believe him upon his own word, wherein we find him ſo often failing.

b Card. Perron. Repliq. l. 1. c. 50. p. 448.
c Num. 56.
d Du Perron. ib.

e Du Perron. ib.

An. Dom. 378.

LXII. Conform to the Teſtimony of S. *Baſil*, and S. *Greg. Nazianzen*, is the *Canon* of S. AMPHILOCHIUS, the Metropolitan Biſhop of *Iconium* in *Lycaonia*, an intimate friend to them both, and one of the *Fathers* that met together in the *Second General Council*. (*f*) S. *Jerome* ſay's, That of theſe *Three Biſhops* he knows not which he ſhould admire moſt, their *Secular Learning*, or their *Knowledge* in the *Holy Scriptures*. The *Epiſtle* of *Amphiolochius* is (*g*) extant, written to *Seleuchus* in Iambick Verſes, wherein he exhorteth him to the ſtudy of Piety and Learning, both Humane and Sacred. But among the *Sacred* Writings he giveth warning; that *Some* be added to them, which be altogether *Falſe* and *Spurious*, and *ſome* intermixed, which do not *properly* belong unto them; and therefore that due heed be taken to diſtinguiſh well (*h*) between theſe *Three ſorts* of *Books*. After this Admonition he reckoneth up for the *Books* of the *Old Teſtament* which were *Divinely inſpired*, the ſame that *Nazianzen* had done before him;

f S. Hieron. Ep. ad Magnum. *Neſcio quid in illis primum admirari debeas Eruditionem Seculi, an Scientiam S. Script.*
g Apud Balſam. pag. 1082. edit. gr--lat.

h S. Amphiloch. Ep. ad Seleucum, inter Canonicas Epiſtolas a Balſamone Notat.

Quin maximè hoc quoque convenit te diſcere,
Non tuto CUIVIS eſſe credendum LIBRO,
Qui BIBLICI prænomen auguſtum ferat,
Quandoquè FALSO nominati ſunt Libri:
QUIDAM INTERMEDII vel propinqui terminis
(ut ſic loquar) ſunt Veritatis Dogmati.
(intelligit ſine Dubio Tobiæ, Judithæ & ſimiles, quos *Eccleſiaſticos* appellamus.)
QUIDAM SPURII, Periculoſique admodùm
Tanquam Notha, ſive adulterina Numiſmata,

him; and addeth, that other whiles the *Book* of *Esther* was named with them; (of which I have given an account before;) But *other Books* he Nameth None; Concluding (after the Recital of *those Books* that appertain to the N. T. (*a*) That this is the MOST TRUE and CERTAIN CANON of the DIVINE SCRIPTURES. To which (*b*) he that wrote the *Expurgatory Index of Rome*, & (*c*) *Gretser* the Jesuite, will needs make the World believe that *Amphilochius* added the *Book* of *Wisdom*, when in his Enumeration of *Solomon*'s *Books* between the *Proverbs* and *Ecclesiastes* that Addition (as they say) is manifestly to be seen. But herein they abuse both themselves and their Readers. For though the (*d*) *Latine Translator* nameth *Wisdom* after the *Proverbs*, yet he cannot mean the *Book* of *Wisdom* (unless *Solomon* wrote *Four* Books, whereof both (*e*) *Amphilochius* and that (*f*) *Latin Translator* himself say expresly, that he wrote no more then *Three*,) but must be understood (as (*g*) *Melito* was before) to have added *that Word* as an Exegetical Expression only of the *Former*. And if we consult the (*h*) *Greek Text*, there is not so much as the *Name* of *Wisdom* in it, more then that *Solomon* is called a *Sage* or *Wise Person*; which he may well be, without being the Author of a *Book* that was written many hundred years after his time. But the (*i*) Translator of this *Poem* (which was sometimes attributed to *Gr. Nazianzen*, because it was so like to *his*) that rendred the Greek

Inscriptionem Regis equidem habentia
Sed Materiæ ratione vitiosissima.
(Intelligit Apocryphos propriè sic Dictos, de quibus suprà num. 10.)
Ut ergò liquido hos nobis, tibi SINGULOS
DIVINITUS INSPIRATOS numerabo Libros
Primúmque Prisci Fœderis Scripta eloquar.
(Enumerat autem Omnes qui priùs à Nazianzeno enumerati sunt,) & addit,
Adjiciunt istis Deinde ESTER *aliqui.*

——οὗτος ἀψευδέστατος
Κάνων ἂν εἴη τῶν θεοπνεύστων γραφῶν.
——*hic est Voluminis*
DIVINITUS Dati CANON certissimus.

a Id. Ibid.

b Joh. Mar. Bras. in Indice Rom.

c Grets. Def. l. 1. c. 13.

d *Trésque Solomonis, Proverbia (Sapientia) Ecclesiastes, Canticorum Cantica.* Ex versione Herveti.

e Τρεῖς δ' αὖ Σολομῶντος Amph. lo. cit.

f Ut suprà. *Trésque Solomonis.*

g Suprà, num. 47.

h Amphiloch. ibid. Τρεῖς δ' αὖ Σολομῶντος τοῦ Σοφοῦ. Παροιμίαι. Ἐκκλησιαστὴς, Ἆσμα δ' αὖ τῶν ἀσμάτων.

i Jacob. Billius apud Nazianzenum sic vertit. *Solomonis etiam Tres Libros, Paroimias, Ecclesiasten, Canticorum Cantica.*

Greek Words without any such addition of *Wisdom* hath been held to be as knowing and as wise a Man, as *Gentian Hervet*; and (c) *Pineda* (whose acknowledgment we have to the same purpose,) as consider ate in what he said, as ever was *Gretser*, or the *Author* of the *Roman Purge*.

c Joh. Pineda in Ecclesiasten, præfat. c. 2. Sect. 19. Ἰσὸν, *evidenter confirmatur Testimonio Amphilochii Episcopi Iconii, qui in Carmine de* SCRIPTURA LIBRIS LEGENDIS, *cùm* TRES *Solomonis Libros numeret, tamen Sapientiam statim post Proverbia* (in versione Herveti) *simul cum Ecclesiaste & Canticis constituit. Quare necesse sit Sapientiam esse IPSA* PROVERBIA, *nisi Quaternarium Librorum Solomonis Numerum velis efficere.*

An. Dom. 380.

LXVIII. About this time S. PHILASTRIUS the Bishop of *Bresse* in *Italy*, and one of the *Fathers* in the Council of *Aquilea*, wrote his *Book of Heresies*, mentioned by (a) S. *Austin*. Wherein besides the *General Censure* which he gives of (b) *Apocryphal Writings*, not to be commonly read by all men, he reproacheth a certain sort of (c) *Hereticks* in particular, for *using the Wisdom of the Son of Syrach*; a sign that he accounted not the *Book* to be *Canonical Scripture*.

a S Aug. in lib. de Hæres. Epist. ad Quod vult Deum. b Philastr. de Hæres. cap. de Apocryph. *Statutum est ab Apostolis & Eorum Successoribus non aliud legi in Ecclesia debere Catholica, nisi Legem, & Prophetas & Evangelia, &c.* c Id. de Hæres. Prodiant. *Hi Sapientiæ Libro utuntur Syrach illius, qui scripsit post Solomonem, id est, post multa tempora, Librum unum de Sapientia.*

An. Dom. 390.

LXIX. To these we may add (d) S. JOHN CHRYSOSTOM, the Patriarch of *Constantinople*, and a Man most exact in the Study and knowledge of the *Sacred Scriptures*. Who in his *Sermons* upon *Genesis* (e) acknowledgeth no other *Books* of the *Old Testament*, then *what were first written in the Hebrew Tongue*. The *Books* therefore that were afterwards written (first) in the *Greek Tongue*, (as all the *Books* were, that are now in Debate,) were with him no *Canonical Books* of that *Testament*. And again, in one of his *Sermons* upon the (f) *Epistle* to the *Hebrews* he reckoneth *those Books*

e S. Chrys. homil. 4. in Genes. πᾶσαι αἱ θεῖοι βίβλοι τὴν παλαιᾶς διαθήκης τῇ ἑβραίων γλώττῃ δὲ ἀρχῆς ἦσαν συντεθειμέναι, ἃ δὴ τοῦτο πάντες ἂν ἡμῖν συνομολογήσαιεν. *Omnes Divini Libri V. T. primitus Hebr. linguâ scripti fuerint, & hoc omnes nobis deum fatentur.* f S. Chrys. hom. 8. in Ep. ad Herb. Ἕτερος πάλιν ἀνδρα &c. *Alium rursus virum inspiravit admirabilem, ut eas exponeret, Esdram, inquam, & fecit, ut componerentur ex reliquis. Postea autem curavit, ut LXX eas interpretarentur. Illi Eas sunt interpretati. Advenit Christus, Eas suscepit, Apostoli Eas in omnes disseminant.*

only

only to appertain to the *Old Teſtament*, & to be tranſlated by the *Septuagint*, which *Eſdras* left behind him. Such therefore as he left not (and ſuch were all which we now call *Apocryphal*,) neither did *they* tranſlate, nor did S. *Chryſoſtom* acknowledg to be thoſe Writings, which *Chriſt* and his *Apoſtles* received, and delivered over to the Catholick Church, for the *Authentick Books* of *Divine Scripture*.

LXX. But of all other the *Ancient Fathers*, S. HIEROME (who lived in the End of the fourth, and in the beginning of the fifth *Century*) is moſt plentiful in giving Teſtimony to the *Truth*, and to the *conſtant Religion* of the *Chriſtian Church*, in *this Matter*. For herein he was the moſt diligent, and the moſt curious, among them all. A Man ſo highly eſteemed for his knowledge and judgement in the *Scriptures*, that as his *Latin Tranſlation* of them hath prevailed above all the reſt, ſo his ſeveral *Prologues* before them have been generally received, and propounded in the *Latin Church* as a *Rule* (a) whereby to diſcern the *Canonical Books* from *others*; for which purpoſe, we ſhall find *no Bible* either *Manuſcript* or *Printed* among us, (commonly ſet forth and uſed for the *Vulgar*,) wherein thoſe *Prologues* are not added and placed in the *Front* of them all, which is at leaſt a very great prejudice, (if it be not a forcing and concluding Argument,) againſt thoſe Men that now Diſſent from their Predeceſſours, and have made a *Canon* to condemn their own *Bibles*. *An. Dom.* 392.

a Cajetan. in præfat. ſuper Joſuam ad Clem. 7. S. *Hieronymo* UNIVERSA *Eccleſia Latina plurimùm debit, non ſolùm ob annotatas ab Eo in Libris V. T. particulas tùm adjectitias, tum ambiguas, ſed etiam propter diſcretos ab Eodem Canonicos à non Canonicis.* Idem in Comment. ſuper Eſther. *Hoc in loco terminamus Commentaria Librorum Hiſtorialium V. T. Nam reliqui (viz. Judith, Tobias, &c.) à S. Hieronymo extra Canonicos Libros ſupputantur, & inter Apocrypha locantur, ut patet in Prologo Galeato.* Ballerm. de verbo Dei l. 1. c. 10. Sect. Poſtrem. *Cajetanus ſic argumentatur, Eccleſia eos Libros recipit, quos B. Hieronymus recipit; eos reprobat, quos ille reprobat. C. Sancta Rom. Diſt. 15. Beatus autem Hieronymus in Prol. Gal. aſſerit hos Libros controverſos non eſſe in Canone.* Cajetan. in 10. cap. Eſtheris. *Ad limam Hieronymi reducenda ſunt verba tam Conciliorum quàm Doctorum: & juxta ejus Sententiam, &c.* Joh. Fr. Picus Mirand. de Fide & Ord. credend. theor. 5. *Teſtimonium S. Hieronymi (quoad hoc) in Eccleſia Sacroſanctum habetur.*

LXXI For

LXXI. For S. HIEROME both in these, and in many other places of his Works is so clear for *our Distinction* of the *Canonical Books* from those which we Number among the *Apocryphal*, that certainly we had far greater Reason to make honourable mention of his *Name* to this purpose in our *own(a) Article*, then the Masters of *the Church of Rome* have to preface their Ordinary *Bibles* still with his *Prologues*, wherein they are so often refuted. 1. *(b)* In his *Preface* upon the *Books of the Kings* (which he calleth his *Armed Prologue*,) having recounted *those Books*, for the onely True and Authentick Parts of the *Old Testament*, which *We* do; he excludeth all the Rest from the *Canon* of the *Scripture*. 2. *(c)* In his *Preface* before the *Books of Solomon*, he acknowledgeth no other *Book* to be *Canonical*, but what he had translated out of the *Hebrew Bible*. 3. *(d)* In *another* of his Prologues upon the *same Books*, he addeth thus much to the former, That THE CHURCH indeed *Readeth the Writings* of *Tobit*, *Judith*, and the *Maccabees*; but that *She* doth not *Receive* them into the Number of *Canonical Scriptures*; and *(e)* That the Books of *Wisdom* and *Ecclesiasticus* are (or ought to be) read for *Popular Edification* in Life and good Manners, but not for the *establishing of any Doctrine* in the *Church*. 4. *(f)* In his *Preface* before *Ezra*, he rejecteth *all other Writings* from the *Canon of the Bible*, which the *Judaical Church* did not

a Artic. Eccl. Angl. 6.

b S. Hier. in Prolog. Galeato, sive præfat. in Libr. Regum-- *Ita XXII volumina supputantur, quibus quasi literis et exordiis in Dei Doctrina, tenera adhuc et lactens viri justi eruditur infantia. Primus apud eos Libri vocatur Genesis, &c. Atque ità fiant pariter Veteris Legis Libri Viginti Duo, id est, Moysis Quinque et Prophetarum Octo. Hagiographorum NOVEM, quanquam Nonnulli Ruth et Cinoth inter Hagiographa Scriptitent, et hos Libros in Suo putent Numero supputandos, ac per hoc esse priscæ Legis Libros XXIV, quos sub numero XXIV Seniorum Apocalysis Johannis inducit, &c. Hic Prologus Scripturarum, quasi Galeatum Principium, omnibus Libris quos de Hebræo vertimus in Latinum convenire potest, ut scire valeamus* QUICQUID EXTRA HOS EST, *inter* APOCRYPHA *esse Ponendum. Igitur Sap. quæ vulgo Solomonis inscribitur, et filii Syrach Liber, et Judith, et Tobias et Pastor* NON SUNT IN CANONE. *c* Idem. prol. in Libr. Solom. ad Paul. & Eustoch. *Porro in eo Libro qui à plerisq; Sapientia Solomonis inscribitur, et in Ecclesiastico, quem esse Jesu filii Syrach nullus ignorat, calamum temperavi,* TANTUMMODO CANONICAS SCRIPTURAS *vobis emendare desiderans, et studium meum* CERTIS *magis quàm* DUBIIS *commendare. d* Idem, Prol. in Libr. Solom. ad Chromat. & Heliod. *Tobiæ, Judith, et Maccabæorum Libris* LEGIT *quidem* ECCLESIA, *sed eos inter* CANONICAS SCRIPTURAS *non Recipit &c. e* Ibid. Sic & hæc duo Volumina legat ad ædificationem plebis, non ad AUTHORITATEM *Ecclesiasticorum Dogmatum confirmandum. f* Idem. præf. in Ezram. *Quæ non habentur apud illos, nec de Viginti Quatuor Senibus sunt, Procul abjicienda.*

acknowledge

acknowledge, or belonged not to that Number, whereunto the XXIV *Elders* alluded (*a*) in the *Revelation* of S. *John*. 5. In his (*b*) *Preface* upon the *Chronicles* having ſaid, That THE CHURCH receiveth none of the *Apocryphal Books*, he concludeth; That therefore we are to have Recourſe to the *Hebrew Text*, from whence both *Chriſt*, and his *Apoſtles* took their *Teſtimonies*. 6. In his (*c*) *Preface* upon *Jeremy*, the Reaſon that he rendreth for omitting the Book of *Baruch*, is, becauſe the *Hebrew Church* neither *read* it, nor *had* it among them. 7. In his (*d*) *Preface* upon *Daniel*, he affixeth this Note to the Stories of *Suſanna*, The *Song of the Three Children*, and *Bel with the Dragon*, That the *Jews* give no credit to them, as being no parts of *Daniel's Prophecy*, nor written in their Language. 8. Of (*e*) *Tobit* he ſaith, That they cut it off from the *Catalogue* of *Divine Scriptures*; and (*f*) of *Judith*, That it was counted among the *Apocrypha*. 9. In his *Epiſtle* to *Paulinus*, having exhorted him to the ſtudy of the *Holy Scriptures*, and reckoned up all the *Books* that belong thereunto, (neither more nor leſs than we do,) he endeth his whole Diſcourſe about them with this remarkable Sentence, (*g*) That *Theſe Books* ought to be the *Rule of his life*, and his *continual Meditation*, being *not curious* to *know* or *ſeek* after *any thing beſides*. 10. In his *Preface* (*h*) to the Book of *Eſther*, he noteth, That the *Vulgar Edition* of it had contracted *many corruptions*, and that *Divers Pieces* had been *added* to it, according to Mens fancies, and conceits of what the *Perſons* there na-

a Ut ſuprà 72. ad lit. *b*.

b Idem, in præf. ſuper Paralipom. *Apocrypha neſcit* ECCLESIA. *Ad Hebræos igitur revertendum eſt, unde et Dominus loquitur & Diſcipuli Exempla præſumunt.*

c Idem, præfat. in Jerem. *Librum autem* BARUCH *Notarii ejus, qui apud Hebræos nec legitur, nec habetur, prætermiſimus.*

d Idem, præfat. in Danielem. *Daniel apud Hebræos nec Suſannæ habet hiſtoriam, nec Hymnum Trium Puerorum, nec Belis Draconiſque Fabulas; quas nos, quia in toto orbe Diſperſæ ſunt, VERU antepoſito, eaſque jugulante, ſubjicimus.*

e Idem, præfat. in Tob. *Librum Tobiæ Hebræi de Catalogo Divinarum Scripturarum ſecantes, his quæ Hagiographa (ſcribi debet Apocrypha) memorant, manciparunt.*

f Idem. præf. in Judith. *Apud Hebræos Liber Judith inter Hagiographa (Apocrypha) legitur; cujus autoritas ad roboranda illa, quæ in contentionem veniunt, minùs idonea judicatur.*

g Idem Ep. ad Paulin. *Mani feſtiſſima eſt. Geneſis, Patet Exodus, &c.* (uſque ad *Apocalypſin.*) *Oro te frater chariſſime, inter hæc vivere, iſta meditari, nihil aliud nôſſe, nihil quærere.* *h* Idem præfat. in lib. Eſther. *Librum Eſther variis Tranſlatoribus conſtat eſſe vitiatum. Quem ego de Archivis Hebræorum revelans, verbum è verbo expreſſius tranſtuli. Quem librum Editio vulgata lacinioſis hinc indè verborum ſutibus trahit, addens ea quæ extempore dici poterant, et audiri; ſicut ſolitum eſt Scholaribus excogitare, &c.*

med might *probably* do or speak: which he therefore corrected by the *Original*, and severed them from the rest, as they now stand also distinguished both in the *Vulgar Latin Bibles*, and in *Ours*. 11. * In his *Epistle* to *Læta*, giving her advice how to instruct her Daughter in godly and religious Exercises, his directions are to have her altogether kept unto the *Diligent Reading* of the *Holy Scriptures*, rehearsing them in that order which he thought most fit for the same purpose. But among them all he specifieth nothing either of *Tobit*, or *Judith*, or *Wisdom*, or *Ecclesiasticus &c.* giving warning, That heed be taken of all *Apocryphal Writings*, and that they ought never to be read without great *Wariness* and *Prudence*. 12. In his *Commentary* upon (*a*) *Ezechiel*, (which he wrote in his old Age,) he declareth himself to be of the same mind herein, which he had always professed before. 13. Lastly, (omitting sundry other places that might be alledged,) in his (*b*) *Apologie* against *Ruffin*, he avoweth what he had formerly said and written in his *Prologues* concerning this matter.

* Idem. in EP. ad Lætam. *Discat primo Psalterium, his se canticis avocet, et in Proverbiis Solomonis eruditatur ad vitam. In Ecclesiaste consuescat quæ mundi sunt calcare. In Job virtutis & Patientiæ Exempla sectetur. Ad Evangelia transeat, nunquam ea positura de manibus. Apostolorum Acta & Epistolas totâ cordis imbibat voluntate. Cumque &c. mandet memoriæ Prophetas, Heptateuchum* (id est, Quinque Libros Mosis, Josuam, & Judices,) *& Regum, & Paralipom. Libros. Esræ quoque & Esther volumina. Ad ultimum discat Canticum Canticorum, &c. Caveat* OMNIA APOCRYPHA, *& si quando ea, non ad Dogmatum veritatum, sed ad signorum reverentiam, legere voluerit, sciat non eorum esse, quorum Titulis prænotantur, multâque his admixta* VITIOSA, *& grandis esse prudentiæ Aurum in Luto quærere.* a Idem, in Ezech. cap. 43. *Gradus hujus Propitiatorii, vel XXIV Libri V. T. Debent accipi qui habebant Cytharas in Apocalypsi Johannis, & Coronas in Capitibus suis, vel &c.* b Idem. in Apol. 2. contra Ruffinum. *Omnes Præfatiunculæ V. T. quarum ex parte Exemplaria objeci, huic Rei Testes sunt; & superfluum est, quod in iis dictum est aliter quàm ibi dictum est, scribere. Incipiam igitur à Genesi, cujus Prologus talis est, &c.*

LXXII. The *Exceptions* that are made against all these *clear Testimonies* of S. *Jerome*, I find to be *Six*. 1. (*a*) That he speaketh not so much here according to his *own mind*, or the *Canon* of the *Christian Church*, as he doth according to the *Account* and *Canon* of the

a Catharin. contra Cajetanum. Sect. de Libr. Maccab. Cotter in Ench. de Lib. Canon. Coccius in Thes. Tom. 1 l. 6. a. 4 Canus in Locis, lib. 2. c. 11. Mar. Victor. in Schol. ad Ep. 116. Hieronym. *Non refert*) inquunt hi omnes) *quod in Canone illos controversos Libros non esse in Canone, quia de Hebræorum Canone, non de Ecclesiæ Canone id intelligit.*

Jews

Jews only. 2. (*b*) That he *varieth* in his *Number* of the *Books*, and is not *constant* to himself, sometimes reckoning XXII, & otherwiles XXIV belonging to the *Old Testament* 3. (*c*) That *when* he wrote all *these Passages*, which we have cited, he was not *yet* come to the *Maturity of his Studies*; being at first, upon his great affection that he had to the *Hebrew Tongue*, and his familiar Acquaintance with the *Jews*, (by whose help he *translated the Bible*,) brought to say, what he did, against the *Books* now contested, which, upon *better advice* taken about them, he would not defend, or maintain any longer. 4. (*d*) That he rejected no less *the Epistle to the Hebrews* belonging to the *New Testament*, then he did the *Books* of the *Maccabees*, &c. appertaining to the *Old*: and that therefore his Authority is no more to be regarded against the *One* then it is against the *Other*. 5. (*e*) That *the Church* had not at this time *determined* what the *Canon* of the *Scriptures* should be, or at least that he had not heard of it so soon: For when he was told, that the *First General Council of Nice* had *Canoniz'd* the *Book of Judith*, he began presently to translate it, and receive it into the *Bible*. 6. (*f*) That having been afterwards more exactly instructed, he *changed* his mind, and *retracted* all that he had said *before*. For in his *Apologie* against *Rufsin*, he *correcteth* what he had *formerly written* to the *prejudice* of those *Pieces* that are annexed to *Daniel*; in his Preface upon *Tobit*, he *revoketh* what he had else where affirmed concerning the *Perfection* of the *Hebrew Canon*; In his *Prologue*

b Gretser. de f. lib. 1. Cocc. Thes. l. 6. Coeffer. Apolog. p. 107. *En adjoustant au Canon des Hebrieux deux Livres.*

c Card. du Perron, Repliq. contr. le Roy d Angleterre, lib. 1. chap. 50. S. *Jerome avant la par faite, Maturin de ses Estudes--- fuit induit á remuer cette pierre par le commerce qu'il avoit avec les Juifs de la Palestine, &c.*

d Card. Perron. ibid. S. *Jerome eclipse les Maccabees du Viel Testamnt; Mais aussi il esbranle quand et quand l' Epistre aux Hebrieux du Canon du Nouveau. Et Pourtant si son autorité vant pour l' exclusion de l' une de ces pieces, aussi vaut elle pour l' infirmation de l' autre.*

e Marian. Victor. in Epist. III. Hieron. Sixtus Senensis l. 8. Bibl. hær. 9. Melch. Canus in loc. l. 2. c. 11. Bell. de v. Dei, lib. 1. c. 10. Sect Admitto

f Card. Perron ubi suprá. S. *Jerome, Lestant depuis plus exactement instruit de la verité du sens de l' Eglise, changea d'avis & retracta & en general, & en particulier, tout ce qu'il avoit escrit en ces trois Prologues. Car en son Apologie contre Rufsin il corrige ce qu'il avoit dit au prejudice des fragmens de Daniel; En son Prologue sur Tobie, ce qu'il avoit dit en general pour la perfection du Canon des Hebrieux; En son Proloque sur Judith & en son Exposition du Pseaume 44: ce qu'il avoit escrit au prejudice du Livre de Judith; Bref en son Commentaire sur le 23. d' Esaie, ce qu'il avoit escrit auparavant contre l' authorité des Maccabees.*

upon *Judith*, and in his *Expoſition* of the *Pſalms* he *retracteth* what he ſaid before againſt the *Book* of *Judith*. And in his *Commentary* upon *Eſay*, he amendeth his former judgment concerning the *Maccabees*. As much likewiſe do * they object againſt him, for the *Books* of *Wiſdom* and *Eccleſiaſticus*.

LXXIII. But all theſe *Exceptions* will not ſerve their turn; and there is not one of them, that is of force enough to invalidate S. *Ferome*'s former *Teſtimonies*. 1. For Firſt, the *Exception* which they make concerning the *Canon of the Hebrews*, (whereunto they would have his words ſo to relate, as if *that Canon* were *different* from the *Canon* of the *Chriſtian Church*,) is but a *vanity* of thoſe men that know not what elſe to ſay: For beſides (*a*) S. *Ferome*'s own *expreſs words* to the contrary, we have the acknowledgment of (*b*) *Card. Bellarmine* himſelf, that herein S. *Ferome* can be no otherwiſe taken, then to have declared his mind as well concerning the *Canon of the Church*, as the *Account* and *Rule* of the *Synagogue*, which for the *Old Teſtament* ought not to vary one from the other: Nor was it then, or is it now in the power of *all the Churches* in the World, to make any Book *Canonical* to the (*c*) *Chriſtian* which had not been formerly ſo to the *Jews*, from whom we muſt Derive all the *Ancient Scriptures* we have. S. *Ferome*'s allegation therefore of the *Hebrew Canon* in this point, is a forcible Argument uſed by him (as it is by all the *Fathers* before) to juſtifie the *Canon* of the *Chriſtian* Church, which herein had no other to follow but the *Hebrew*. 2. The variation of his *Numbers* maketh no difference or augmentation of the

* Coccius Theſ. lib. 6. a 17. Bellarm. de verb. Dei. lib. 1. c. 14.

a S. Hier. Prol. in Libros Solom. *ECCLESIA legit quidem Judith, Tobiæ et Maccab. Libros, ſed eos inter Canonicas Scripturas non recipit. Sic Panaretum filii Syrach, & Pſeudoepigraphum Sapientiam Solomonis legat* (eadem ECCLESIA) *ad ædificationem* PLEBIS, *non ad veritatem ECCLESIASTICORUM Dogmatum confirmandum.* Similiter, in Prol. Gal.

b Bellarm. de verb. Dei. l. 1. c. 10. Sect. Reſpondent. *Reſpondent aliqui B. Hieronymum SOLUM dicere hos Libros non eſſe Canonicos apud Judæos, at certe in* Prol. Gal. *ſimul cum iſtis Libris V. T. numerat etiam Librum Paſtoris, qui eſt N. T. & omnes SIMUL dicit non eſſe in Canone. Non igitur de Canone opinione.* c Rom. 3. *Judæorum tantùm loquitur, &c. Admitto igitur Hieronymum in ea fuiſſe opinione.* Rom. 9. 4. *Quorum Adoptio eſt. & Gloria, & Teſtamentum, & Legiſlatio, & Promiſſa,* Origen, Prol. in Cant. *A quibus Eloquia Dei ad nos tranſlata ſunt*

Books

Books. Some counted *Ruth*, and the *Lamentations* by themſelves; ſome joyned the *One* to the Book of *Judges*, & the *Other* to the Prophecy of *Jeremy*. When theſe *Books* were ſevered, the *Total* made XXIV; when they were put together, the Number of all was no more then XXII; whereof (*a*) S. *Jerome* giveth an account in his *Prologue* upon the *Kings*; as likewiſe he doth of them, that otherwhiles reckon XXVII Books belonging to the *Canon*; which are in ſubſtance the ſame with the former. And take which of theſe *Three Numbers* we will, they are all *Excluſive* of thoſe other Books, that we reckon among the *Apocryphal*; and leave no Room for *Card. Perron* to come in with his (*b*) Two Books of *Tobit* and *Judith*, who knew well enough (but that he intended to amuſe his Reader) how to have made up the Number of XXIV, without them. 3. As to the *Maturity* of S. *Jerome*'s *Studies*, He was no leſs then LXIII years old (*c*) when he tranſlated the *Bible*, & wrote thoſe *Prologues* that are now ſet before it; having been formerly brought up under the beſt (*d*) Learned Men of the World that flouriſhed in his time, and living in great honour (*e*) and eſtimation among them all. Nor can it be reaſonably imagined, that at *theſe years* he ſhould be ignorant in the *Canon of the Scriptures*, (that were then generally received by the *Church*,) who at the ſame time had not only *tranſlated* them, but wrote ſo many Illuſtrations and *Commentaries* upon them; being in that

a S. Hier. in Prol. gal. ſuprà citato. *Ita fiunt pariter V. T. Libri XXII. id eſt, &c. quanquam nonnulli Ruth et Cinoth in ſuo putent Numero ſupputandos, ac per hoc eſſe Priſcæ Legis Libros XXIV, &c. Porro Quinque Literæ duplices apud Hebræos ſunt; unde et Quinque à Pleriſque Libri Duplices æſtimantur, Samuel, Malachim* (id eſt Reges,) *Dibrehatomim* (id eſt, Paralipomen.) *Eſdras et Jeremias cum ſuis Lamentationibus.* Hi ſeparatim ſumpti faciunt cum reliquis XXVII. *b* Du Perron lib. 1. cap. 50. *c* S. Hier. de Scrip. Eccl. *uſque in præſentem Annum, id eſt. Theodoſii Principis XIV.* (qui incidit in A. D. CCCXCII.) *hæc ſcripſi, &c. N. T. juxta Græcam fidem reddidi, Vetus juxta Hebraicum tranſtuli, &c.* *d* Didymus Alex. Gr. Nyſſenus Gr.. Nazianzenus. *e* Evagr. Antioch. Amphiloc. Icon. Damaſus Rom. Ambroſ. Mediol. Auguſtinus Hipp. Fl. Luc. Dexter. Et alii quàm plurimi, inter quos *Paulinus Nol. & Chromatius Aquil. Epiſcopi.*

behalf

behalf more curious and diligent, then in any of his other Studies. But let it be, that he came to a greater *Maturity* of Judgement in his later time, yet if that *Maturity* of his judgement in *other Matters*, altered not his former aſſertions in *this Particular*, what advantage hath the *Exception* of the *Cardinal* got againſt him? Then what time will he aſſign for the *Maturity* of S. *Ferome's Studies*?) will the Cardinal go by his own Age, or whoſe elſe?) For when he wrote his (*a*) *Prologues* upon *Tobit* and *Judith*, he was not much *Older* then when he wrote (*b*) his *Prologues* upon the *Kings* and the *Proverbs*; nor was it above *Five* years following, (*c*) when he is ſaid to have written his pretended *Comment* upon the 44th *Pſalm*. *Two* years after this, he wrote (*d*) againſt *Ruffin*; and *Seven* years after that, (*e*) he wrote his Notes upon *Eſay*; which was *Eleven* years before his (*f*) *Death*. More *times* or *Writings* then *theſe*, wherein S. *Jerome* manifeſted the *Maturitie and perfection of his Judgment*, *Monſieur du Perron* aſſigneth not: And let any man take which of *theſe* he will, he ſhall be never the nearer to that purpoſe, for which they are produced. For S. *Ferome* both in *theſe*, and in ſome *Other Writings* of a *later Date* then *theſe*, beſides divers that he wrote about the *ſame time*, was all ways *conſtant* to himſelf, and to his dying day *retracted* nothing of what he ſaid *before* concerning the *Doubtful* and *Apocryphal* condition of the *Books* now conteſted between us: which I ſhall by and by making evident in our Anſwer to the * *Sixth Exception* againſt him. In the mean while his deſire of knowledge in the *Hebrew Tongue*, and his Converſing for that purpoſe with the *Learned Maſters* among the *Jews*, was ſo far from being any *Reproach* to him, that above all the *Latine Fathers* he hath moſt deſervedly been *commended* and *honoured* for it ever ſence: And to whom ſhould he rather have gone for the *Original*

a Which is one of the times aſſigned by the *Cardinal*, for the perfection of S. *Jrome's* Studies.

b Anno 392.

c Which is *another* of the times named us by the *Cardinal*.

d Anno 402. Which is the *Cardinal's third* writing aſſigned out of S. *Jerome*.

e Anno 409. Which is the *fourth time* ſet forth by the *Cardinal*.

f Anno 420. *Ætatis ſuæ* 91.

* *infrà*.

ginal Books of the *Old Teſtament*, then to *thoſe* whom the *Apoſtles* and all their *Succeſſors* in the *Church* before him, had acknowledged to be the *Firſt* ‖ *Depoſitaries* that God appointed to keep † and preſerve his *Oracles*? 4. That S. *Ferome* rejected the *Epiſtle* to the *Hebrews* from the *Canon* of the *New Teſtament*, no leſs then he did the *Maccabees* and *Tobit*, *&c*, from the *Old*, is an Aſſertion more *bold* then *true*; for his Authority is expreſs in rejecting the *One*, and ſo far * from excluding the *Other*, that oftentimes he cites (*a*) the *Epiſtle to the Hebrews* under S. *Paul*'s Name, and urgeth it as an *Authentick Book* of the *New Teſtament* which he never did the *conteſted Books* as any *True Parts* of the *Old*. Nor did *he* ever doubt of that *Epiſtle* (*b*) himſelf, but ſaid only, that ſome (*c*) *others* doubted of it, and that *divers* of the *Latine Church* received it not, (as they of the *Greek Church* always did,) who being but certain † *Particular* and *Private Men*, and they alſo doubting rather of the (*d*) *Author*, then of the *Epiſtle*, make little or nothing againſt it. But as for *Tobit* and *Judith*, with the reſt of *that Order*, we have not only S. *Ferome*, or ſome other *Particular Perſons*, but the *Univerſal* Conſent of *Jews*, *Greeks*, and *Latines* and all, to exclude them from being any the *True*, and *Authentick Books* of the *Ancient Scriptures*. 5. To ſay, that the *Church* had not yet *determined* what their *Canon of Scripture* ſhould be, is to deny the *Catholick Teſtimony* of the *Church*, and the *Common Conſent* of thoſe *Fathers* (before alledged to the contrary,) who

‖ Rom. 3. 2.

† *S.* Auguſt. contrà Fauſtum. lib 12. c. 23. *Et quid eſt aliud hodieque gens ipſa Judæorum niſi quædam* SCRINIARIA *Chriſtianorum, bajulans Legem et Prophetas ad Teſtimonium* ECCLESIÆ? Idem in Enarr. Pſal. 40. *Judæi tanquam* CAPSARII *Noſtri ſunt. Nobis Codices portant. Et in* Pſal. 56. *Librarii noſtri facti ſunt, quomodo ſolent Servi poſt Dominos Codices ferre.*

* S. Hier. Epiſt. ad Dardanum. *Nos et Apoc. & Ep. Pauli. ad Hebr. recipimus.*

a S. Hier. adver. Jovin. l. 2. c. 2. Com. in S. Matth. lib. 3. c. 21. Com. in Galat. lib. 3. c. 1. Com. in Titum. lib. 1. c. 2. Epiſt. 126. ad Evag.

b Canus. loc. lib. 2. c. 11. *Negamus Hieronymum ancipitem hoc loco (quod illi* FALSISSIME *impingitur) habere ſententiam.* *c* S. Hier. Ep. ad Paulin. *Paulus Apoſtolus ad 7. ſcribit Eccleſias, Octava ad Hebræos à Pleriſque extra numerum ponitur.* † S. Hier in arg. ſuper. Epiſtola ad Titum. *Hæretici ſunt qui eam repudiârunt.* Vide Thomam ſuper ea, Epiſtola. *d* Idem de Scrip. Eccl. *Epiſtola autem quæ fertur ad Hebreos non ejus creditur propter ſtyli ſermoniſque diſtantiam, ſed vel Barnabæ juxta Tertullianum, Lucæ juxta Quoſdam, vel Clementis Rom. quem AIUNT ſententias PAULI proprio ordinâſſe Sermone, vel certè quia PAULUS ſcribebat ad Hebræos, & propter invidiam ſui apud eos nominis, Titulum in principio ſalutationis amputaverat, Scripſerat ut Hebræus Hebræis Hebraicè, id eſt, SUO ELOQUIO diſertiſſimè, &c.*

knew

knew better then these *late Exceptors*, what the *Church* had then *Determined* herein. (I understand *Determining* here after that manner whereof the *Church* was capable, which was to *Determine* the Reception of no other *Books* properly belonging to the *Holy Scriptures* then such * as the *Apostles* of *Christ* had left behind them; For the *Church of God* in *those* days took no such Soveraign Authority upon them, as the *Church of Rome* doth in *these*, to *Determine* what *Books* shall be *Canonical Scripture*, and what not, at their own will and pleasure;) But were their ingenuity as good as their knowledge, they would never make *this Exception*: For before S. *Jerome's* time, they may read it in S. *Cyril* that *the Church* was very well assured, what precise(*a*) *Canon of Scripture* hath been *Determined* and left among them by their *Ancestors*. In S. *Greg. Nazianzen* they may read it in express Terms, that the *Number* of *the Books* by him assigned to the *Old Testament*, ought to be *so Received*, as a Matter(*b*) *judged* or *Determined* in the Church. In the *Council* of *Laodicea* they may read(*c*) the *Canon* and *Determination* it self; and such a *Determination*, as by the acknowledgment of *Cardinal*(*d*) *Baronius*, excluded both the Book of *Judith* and *others* out of the *Canon*. In (*e*) *Philastrius* they may see as much. And if all this will not suffice them, they may read it afterwards in S. *Augustine* himself; who tho he were present at the *Council* of *Carthage* (hereafter to be considered, yet

* Melech. Canus in loc. com. li. 2. cap. 7. Sect. Ego vero. *Ego verò primùm sentio ad Apostolos pertinuisse Libros Sacros probare, non Sacros rejicere. Nec enim alios Libros CANONICOS habemus, sive V. sive N. T. quàm quos Apostoli probaverunt, atque Ecclesiæ tradiderunt.* Bellarm. de ver. Dei, lib. 1. c. 20. Sect. Deinde in isto. *Ecclesia quæ post Apostolos fuit, non aliunde didicit, qui Libri sint Canonici, & qui non sint, quàm ex traditione Apostolorum.*

a S. Cyril. Cat. 4. suprà citat. num. 58. *Disce quoque studiosè ab ECCLESIA QUINAM SINT V. T. LIBRI. Neque mihi legas Quicquam Apocryphorum —— Divinas lege Scripturas V. T. LIBROS XXII, quos LXXII Interpretes transtulerunt. HOS SOLOS meditare: Hi sunt quos in ECCLESIA SECURE legimus. Multò prudentiores te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, ECCLESIÆ ANTISTITES, qui hos tradiderunt. Tu ergò, cum sis filius ECCLESIÆ, LEGES & INSTITUTA PATRUM ne evertas, corrumpasve.* *b* Suprà num. 66. S. Gr. Naz. de veris & genuinis Libris S. Script. à Deo inspiratæ. Δέχνυσο τοῦτον ἐμεῖο τὸ ἔγκριτον ὦ φίλ' ἀριθμόν. *c Suprà num.* 59. *Canonici Libri V. T. quos solos legere in ECCLESIA oportet, HI SUNT, &c.* *d* Baron. Annal. Tom. 4. in Append. *In serie Canonicorum Librorum Liber Judith à Patribus Laodiceæ congregatis xplosus est à Canone, unà cum nonnullis aliis.* *e* Phil. de hær. *STATUTUM est ab Apostolis & eorum SUCCESSORIBUS, non aliud legi in ECCLESIA debere CATHOLICA, &c.*

did

did he never imagine (as these Men do,) that the *Canon of Scripture* was never *Determined* before the time of *that Council*, but he firmly believed, (as we do,) that(*a*) the *Apostles* had *Determin'd* it long before, and that the *Church* by *continual Succession* after them had in like manner *receiv'd* and *confirm'd* it. That the *Council* of *Nice* had this *Canon* certain and indubitate among them we make no question; but that they *Determin'd* there the Book of *Judith* to be *Canonical*, (which was not in their power to do, unless it had been *Canonical* before,) or that S. *Jerome* knew not of it, till he was past LXIII years old, is a matter altogether improbable, and we have said enough against it already. 6. Of S. *Jerome*'s *Retractations* we can read no where else, but in a *Feigned* (*b*) *Letter* written to that purpose, and in *Monsieur Du Perron*, who never read any *such Retractation* in S. *Jerome* himself. 1. For First, in his *Apologie* against *Ruffin* concerning the Histories of *Susanna* and *Bel*, which in his *Preface* upon *Daniel* he had said before to be esteemed by the *Hebrews* but as *Fabulous* or *Parabolical Narrations*, so far was he from *Retracting* what he had said, that he says it (*c*) *over again*. And though he related rather (*d*) *their sence* of *these stories*, then *his own*, (for he held them not to be such *Fables*, as *they* did, but thought them fit enough, as good aud useful (*e*) *Parables*, to be *read* in the *Church*,) yet for all that, he did not account them to be any *Parts* of the *Canonical Scriptures* divinely inspired; nor did *Ruffin* himself plead

a S. Augustin. contra Faust. Manich. l. 11. c. 5. *Distincta est à posteriorum Libris excellentia canonicæ autoritatis V. & N. T. quæ apostolorum confirmata temporibus per Successiones Episcoporum, & Propagationes Ecclesiarum tanquam in sede quadam sublimiter constituta est, &c.*

b S. Hier. Apol. 2. adv. Ruffin. *Scribit frater Eusebius, se apud Afros Episcopos, qui propter Ecclesiasticas causas ad Comitatum venerant, Epistolam quasi meo Scriptam nomine reperisse, in qua agerem Pœnitentiam, & me ab Hebræis in adolescentia inductum esse Testatur, ut Hebræa Volumina in Latinum verterem; in quibus nulla sit veritas. Quod audiens obstupui, &c* Ib. *Ponam & aliud Testimonium, ut nunc me rerum necessitate compulsum, dicas Mutasse Sententiam, &c.* Ib. *Cur me non suspiciunt Latini mei, qui, Inviolata Editione veteri, ita novam condidi, ut Laborem meum Hebræis, et quod his majus est, apostolis auctoribus probem?*

c Hier. Apol. 2. adversus Ruffin. *Quòd autem refero quid adversum Susannæ Historiam, et Hymnum trium Puerorum, et Belis Draconisque fabulas, quæ in Volumine Hebraico non habentur, Hebræi soleant dicere, qui me criminatur stultum, se Sycophantam probat.*

d. Id. ib. *Non enim quid ipse sentirem, sed quid illi contra nos dicere soleant explicavi.*

e Apud eundem To. 3. Homil. 1. Orig in Cantic. eodem interprete, *Hæc si non spiritualiter intelligantur, nonne fabulæ sunt? nisi aliquid habeant secreti nonne indigna sunt Deo?* Et præf. in Libr. Solom. *Legit quidem Ecclesia hujusmodi Libros, sed tu inter Canonicas Scripturas non recipit, &c.*

for them to that degree; but he appealeth to ‖ what he had formerly noted against *Porphyrie* out of *Origen Eusebius* and *Apollinarius*, together with other famous men in the Church, (a) who held not themselves bound to answer for *these stories*, that had no *Authority* of the *Holy Scriptures*; And in the end he concludeth for the (b) *Verity* of the *Hebrew Bible*, and that Copy of *Daniel's Prophecie*, which they only allow, not without some indignation against those men, that will not rest, and be contented with it. 2. Secondly, In his *Preface* upon *Tobit* he (c) yieldeth to the desire of certain Bishops that importuned him to translate that *Book* out of *Caldee* into *Latin* contrary to the mind of the *Jews*, who did not only exclude it out of the *Scripture-Canon* (wherein S. *Jerome* joyn'd with them,) but were utterly against the *Translating* and the *Use* of it at all, (wherein he disagreed from them,) choosing rather to please his friends, and to follow the mind of those *Bishops* that were instant with him for that purpose, then to content the *Rabbins* that so eagerly opposed it. For he accompted the *Book* to be a good and a holy Book, though he held it not to be *Canonical*, no more then the (d) *Church* of his time did. And so far is he from *Retracting* any thing here, that in satisfying the desire of others, he professeth freely, that he did not so well satisfie himself in the traduction of such *Books*, as belonged not to the *Canon* of the *Bible*: For that either *he*, or the *Jews* reckoned it among the (e) *Hagiographa* (which is the *Third Classe*

‖ *Dixi enim alioquin, et ex eo quòd asserui, Porphyrium contra Danielis Prophetiam multa dixisse, vocavique hujus rei testes*, Contra Ruffin. Apol. 3.

a S. Hier. præf. in Danielem. *Eusebius & Apollinarius pari sententiâ respondirunt, &c. unde et nos ante annos plurimos cùm verteremus Danielem, has visiones obelo prænotavimus, significantes eas in Hebræo non haberi. Et miror quosdam μεμψιμοιρως indignari mihi, quasi ego decurtaverim Librum, cùm Origines, & Eusebius, et Apollinarius, altique Ecclesiastici viri et Doctores Græciæ, has ut dixi Visionis non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro his, quæ nullam Scripturæ S. Autoritatem præbeant.*

b Idem Apol. citata. *Qui istiusmodi Nænias confectatur, & Scripturæ Hebraicæ veritatem non vult recipere, audiat liberè proclamantem, Nemo enim cogitur legere quod non vult.*

(ie) Præfat. suam. *c* Idem ad Chrom. & Heliod. præfat. in Tobiam. *Mirari non desino Exactionis vestræ instantiam, Exigitis enim ut Librum Chaldæo Sermone conscriptum ad Latinum stylum traham, Librum utique Tobiæ, quem Hebræi de Catalogo Divinarum Scripturarum secantes, his quæ Hagiographa* (legere oportet *Apocrypha*) *memorant, mancipârunt. Feci satis desiderio vestro, non tamen meo studio. Arguunt enim nos Hebræi, et imputant Nobis, contra suorum Canonem Latinis auribus ista transferre. Sed melius esse judicavi Pharisæorum displicere judicio, et Episcoporum jussionibus deservire, institi ut potui.* *d* Idem præf. in proverb. *Librum Tobiæ legit quidem* ECCLESIA, *sed eum inter Scripturas Canonicas non recipit.* *e* Præf. citat. in Tob. *Librum Tobiæ iis quæ Hagiographa memorant, mancipârunt Hebræi.*

of

of the *true Books* appertaining to the *Old Teſtament*, as the word is now *Printed*, or was formerly *Written*, in the *Copies* now given us of S. *Ferome*'s *Prefaces* and *Epiſtles*, this is a contradiction *in* (*f*)*adjecto*, & a moſt manifeſt *Error* in the *Scribe* plainly confeſt ſo to be both by (*g*)the *Ordinary* and *Interlineary Gloſs*, and

f Ib. *Hebræi Librum Tobiæ de Catalogo Divinarum Scripturarum ſecantes, &c.*

g Præf. in Bibl. unà cum Gloſſis, Comment. Lirani, & Add. Pauli Burg. &c. *Neminem moveat quod in Tobiæ & Judithæ prologis dicitur, quòd apud Hebræos inter HAGIOGRAPHA leguntur, quia MANIFESTUS ERROR eſt; & APOCRYPHA, non HAGIOGRAPHA eſt legendum. Qui Error in omnibus quos viderim Codicibus invenitur, & inolevit (ut puto) ex pietate & Devotione Exſcribentium, qui Devotiſſimas Hiſtorias horrebant annumerare inter Apocrypha. Nam quòd hic Error multis retrò annis Codices occupaverit, oſtendit Magiſter Hiſtoriæ Scholaſticæ Petrus Comeſtor in Hiſtoria Judith, ubi dicit: Hic Liber apud Chaldæos inter Hiſtorias computatur, & apud Hebræos inter Apocrypha; quod dicit Hieronymus in Prologo, qui ſic incipit, XXII Literas. Si ergo alicubi in Prologo ſuper Judith legitur inter Hagiographa vitium Scriptoris eſt.--- Nam quùm Hieronymus in Prol. galeato poſt Enumerationem Canonicorum Librorum dicat, "Hic Prologus Scripturarum quaſi Galeatum Principium omnibus Libris, quos de "Hebræo vertimus in Latinum, convenire poteſt, ut ſcire valeamus quicquid extra hos eſt, inter Apocry-"pha eſſe ponendum; igitur Sap. quæ vulgò Solomonis inſcribitur, & Liber Jeſu filii Syrach, & Judith, "et Tobias, et Paſtor non ſunt in Canone; quomodo credendum eſt illum poſteà in illis prologis ſcripſiſſe INTER HAGIOGRAPHA, et ſibi ipſi contradicere? Si quis præterea librationi examine Hieronymi verba in dictis Prologis perenderit, animadvertet illum ſcripſiſſe APOCRYPHA, non HAGIOGRAPHA. Dicit enim in Prologo TOBIÆ; "Exigitis ut Librum Caldæo Sermone conſcriptum ad Latinum "ſtylum trabam, Librum utiq; Tobiæ, quem Hebræi de Catalogo Divinarum Scripturarum Secantes, his, "quæ APOCPHA memorant, manciparunt. In Judith autem ait, Apud Hebræos Liber Judith inter "APOCRYPHA RY legitur, cujus autoritas ad roborandas ea quæ in contentionem veniunt, minùs idonea judicatur. Cùm itaque dicat Hebræos Secare Tobiam de Catalogo Divinarum Scripturarum, et Judith auctoritatem minùs idoneam judicari; ſi inter HAGIOGRAPHA numeraret, et non inter APOCRY-PHA, contraria videretur in eodem loco ſcripſiſſe. Sed, ut dixi, Scriptores hoc nomen APOCRYPHA horrentes devotione ac pietate quâdam, rejecto APOCRYPHA, HAGIOGRAPHA Scripſerunt.* Gloſſa ordinar. in expoſit. Prol. B. Hieron. in Libr. Tob. ad verbum Apocrypha. vel Hagiographa. *Alia Litera habet apocrypha quod melius eſt, quia Hieronymus in Prologo Galeato numeratis Libris Canonicis, inter quos iſte non eſt, inſert, Quicquid extra hos eſt, inter Apocrypha eſt computatum.* Et poſtea, *Gloſſa quædam ſcribitur ſuper iſtum locum, quæ talis eſt: Potiùs & Verius dixiſſet inter Apocrypha; vel largè accipit Hagiographa, quaſi Sanctorum Scripta, &c.*

by *Comeſtor*, (*a*) *Hugo* the Cardinal, (*b*) *Brito*, (*c*) *Toſtatus*, (*d*) *Driedo*, (*e*) *Catharin*, and (*f*) *Others*. Moreover after this *Preface* written upon *Tobit*, S. *Ferome* both in his *Proeme* upon **Eſanas*, and in his *Commentaries*,

a Hugo Cardinal. in Prolog. Super Tobiam.

b Brito in Expoſit. Prologi.

c Toſtatus in Prolog. Galeat. quæſt. 29.

d Driedo. lib. 1. de Scriptura S. cap. 4.

e Catharin. Annotat. adv. Cajetan. p. 48.

f Garſ. Calarza Hiſp. Epiſcopus Caurienſis, Inſtit. Evang. l. 4. c. 1. *Eſther, Tobias Judith, Baruch, &c, --- Quos omnes Veteres Orthodoxi Patres primitus, Apocryphos nuncuparunt, ut autor eſt Hier. in Prol. ad Tob. & Judith; quamvis in Codicibus mendum eſt, & pro Apocrypb. Hagiogr. leguntur, &c. Legendum igitur Apocrypha, quæ minoris certitudinis ſunt.*

* S. Hier. Proæm. in Jonam circa Annum 398. *Liber quoque Tobiæ licèt non habeatur in Canone, tamen quia uſurpatur ab Eccleſiaſticis viris, tale quid memorat.*

upon (*a*) *Daniel* and (*b*) *Ezechiel* declareth himself to be of the same mind, which he had profess'd before in his *Prologues*, as well touching this *Particular Book*, as others of the like condition. 3. Thirdly in his *Preface* upon *Judith*, for ought that can be seen there, he *revoketh nothing*: and though the (*c*) *Request* of his Friends was so *pressing* and *urgent* upon him, that at last he condescended to their desires, and translated *that Book* out of the *Caldee* (wherein it was first written) into the *Latin* Tongue, which he did the rather, because there were good (*d*) *Examples* of *Piety*, *Chastity* and *Magnanimity* in it, and because the fame (*e*) went, that the *Council* of *Nice* had *numbred* it among other *Holy Writings*; yet all this makes it not *Canonical Scripture*, nor did *he* ever acknowledg it so to be. For there may be many *Excellent Rules* and *Examples* of *vertuous Actions* in sundry *Holy Books*, over and besides *those* that properly belong to the *Holy Bible*; and the *Council* of *Nice*, or some particular person in that *Council* might not only *cite* such a Book, but *reckon* it likewise among * the *Sacred Scriptures* (as we in the *Church of England* and other *Reformed Churches* do at this day,) without allowing it the *same honour* and *authority* that the *Scriptures* themselves have, which we only acknowledge to have been written by the *Prophets* and *Apostles*, as they were *infallibly* directed by the *Holy Ghost*. For this honour the *Book of Judith* had not; and S. *Jerome* here (*f*) says, that it was counted among the *Apocrypha*, having no (*g*) *Authority* to *establish matters of faith*, about which any *Controversie* should arise. Besides, he is not (*h*) *certain* whether

a In Dan. c. 8. *Si cui tamen placet Tobiæ Librum recipere.* Circa An. 400.

b Lib. 13. *in* Ezech. circa Annum 412. *Viginti Quatuor Libri Veteris Instrumenti* Et, *In historia verò sunt Moysi 5. Libri, et Josua, et Judices, Ruth quoq; et Esther Sam. & Reg. Paralip. & Ezra junctio sibi pariter Nehemiah* Alios non numerat.

c Præf. in Judith. *Postulationi vestræ imo Exactioni acquievi, & sepositis occupationibus, quibus vehementer arctabar, huic unam lucubratiunculam dedi.*

d *Accipite Judith viduam, castitatis exemplum, &c.*

e Ibid. *Quia hunc Librum Synodus Nicæna in Numero Sanctarum Scripturarum legitur computâsse.*

* Dion Carth. in Tob. *Extensè sumendo Scripturas*--- & infrà ad lit. d.

f Ibid. *Apud Hebræos, Liber Judith inter* (non Hagiographia, —— Vitæ quæ annotatâ sunt ad pag. 83 ——sed) *Apocrypha legitur.*

g Ibid. *Cujas auctoritas ad roborandas illas, quæ in contentionem veniunt, minus idonea judicatur.*

h Stapl. de Princip. fid. l. 9. c. 12. *Istud S. Hier. tantùm ex fama recipere videtur, idemq; alibi de eodem Libro dubitat.* Eras. in Censura præfat. Hier. in Judith. *Non affirmat approbatum fuisse hunc Librum in Synodo Nicæna, sed ait, Legitur computâsse.* Idem, in Epist. Hier ad Furiam. *An vere Decretum fuerit, dubitare se subsignificat, cum ait, Legitur computâsse.* Lindan. panopl. l. 3. c. 3. *Quod mihi dubitatis suspicionem subindicare videtur.*

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the *Nicen Council* computed it among other *Holy Scriptures*, or no; but if they did, he doth not say, that they * counted it to be a *part* of the *Canon*, from which both here and hereafter he always excluded it; as in his (*a*) *Commentaries*, and (*b*) *Epistles*, written after his time, doth evidently appear. As for his *Commentary* upon the 44th Psalm, (which it his (*c*) *Epistle* to a Roman Virgin,) it makes no more for *Judith* then that *Judith* is a *Sacred Story*; and this it may well be, without having any *Canonical* or *Divine Authority* given to it; as in the same Epistle (*d*) *Susanna* likewise is highly commended for a *vertuous Woman*, and yet her *story* was never counted by S. *Jerome* to be *Canonical Scripture*. For *Ruth* and *Esther* elsewhere he brings (*e*) undeniable Reasons that they are *true parts* of the *Canon*; but for (*f*) *Judith* & (*g*) *Susanna* he never brought any; which makes a very great difference between the *One* and the other. 4. Fourthly, the *Exception* which is brought out of his *Commentaries* upon *Esay*, is no better then all the former. For though this (*h*) *Commentary* was written long after his *Prologus Galeatus*, and the first Book of the *Maccabees* be there alledged under the name of *Scripture*; yet his (*i*) *Commentary* upon *Ezechiel* was also written long after this *Commentary* upon *Esay*, and the *General Name of Scripture* is oftentimes given both by Ancient and Modern Authors, as well to such *Books* which they held to be *Apocryphal*, as to the *Canonical Books* themselves, a-

* Hugo Cordin. in Prol. Judith. [*Computâsse*] *ad informationem morum.* Dion. Carth. Procem. in Tob. --- *Extensè sumendo Scripturas Divinas, puta pro omnibus Libris in Biblia contentis, & de Deo tractantibus, liber este, sicut & Liber Judith, inter Divinas censentur Scripturas.* Lud. Carbail. Hisp. Lib. de restit. Theol. c. 13. *Neque dicit Hieronymus, Judith à Conc. Nic. inter CANONICAS Scripturas fuisse receptam, sed Legitur, inquit, illam Synodum annumerâsse Judith inter Scripturas SANCTAS, non tamen dixit Inter CANONICAS; Et dubium est, an Id fecerit Synodum Nic. Certè in Actis illius Concilii, quos nos habemus, hoc non invenitur.*

a S. Hier. in Agg. 1. *Sicut & in Judith*, (*si quis tamen vult Librum recipere,*) *Et parvuli, &c.* Idem, in Ezech. l. 9. c. 30. & l. 13. c. 14. *supra citatis* & in Dan. 8.

b Id Epist. ad Furiam. *Legimus in Judith, (si cui tamen placet Volumen recipere,) viduam &c.* Id. Epist. ad Lætam *superius citata.* *c* Id. Ep. 140. ad Principiam, *Ruth, et Esther, Judith, tantæ gloriæ sunt, ut Sacris Voluminibus nomina imposuerint.* Citat. à Perron. *d* Ib. *Quam multæ Susannæ, quod interpretatur Lilium, quæ candore pudicitiæ sponso serta componunt, & coronam Spineam mutant in gloriam triumphantis.* *e* In Prol. gal. & præfat. *f* præfat. in Judith. *A Caldæis inter Historias computatur, sed ejus autoritas minus idonea judicatur ad roborandas, &c.* Tostat. Præf. in Paralip. q. 2. *Hic Liber nullius autoritatis Solidæ est. Sic n. ait Hier.* *g* S. Hier. præf. in Dan. *Quæ nullam S. Scripturæ autoritatem præbet.* Serar. in Tob. Prol. 5. &. in Maccab. præloq 3. *Susannam, Tobimque Hieronymus non probat.* *h* Du Perron Repliq. p. 443. *Entre ces commentaire composè long temps Depuis le Prologue Morionne il allegue le 1. liure des Maccabées avec la mitre d'Escriture.* *i* Supra citat. ubi Prologum suum Galeatum tuetur.

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mong (*d*) which S. *Ferome* never counted the *Maccabees*. And the same *Answer* will serve to clear the *other* like *Exceptions* that are made concerning (*e*) the Books of *Wisdom* and *Ecclesiasticus*; but when to this purpose they produce his (*f*) *Commentary* upon the *Psalms*, they bring in a (*g*) *false witness*, and confute S. *Ferome* by a (*h*) *bold Impostor*. And thus have we made it to appear, (otherwise then *Cardinal Du Perron* pretended) that S. *Ferome* was always *constant* herein to himself. For in the year 392. he (*i*) avowed his *Translation of the Bible*, before which he placed his *Prologus Galeatus*, (*k*) as a *Helmet of defence* against the Introduction of any *other Books*, that should pretend to be of *Equal Authority* with it. Not many years after he wrote his *Prefaces* upon *Tobit* and *Judith*, and therein he changed not his mind. About the same time he wrote his *Commentary* upon the *Prophet Haggai*, and his *Epistle* to *Furia*, wherein the Book of *Judith* remaineth *uncanoniz'd*. In the year 396. he wrote his *Epistle* to *Læta*, and therein he is still *constant* to his *Prologue*. About the same year he wrote upon the Prophet *Jonas*, where the Book of *Tobit* is kept out of the *Canon*. In the year (400. or somewhat after) he wrote upon *Daniel*, and there *Susanna*, *Bel*, *and the Dragon*, have no authority of *Divine Scripture*. And at the same time he wrote his *Apologie against Ruffin*, where he referreth to his *former Prologues*, and expressly denieth any *Retraction* of them. About the year 409. he wrote upon *Esay*, where he revoketh nothing. And in the later end of his age he set forth his *Commentary* upon *Ezechiel*, wherein he acknowledged no more *Books* of the *Old Testament*, then he had counted before; but continued his belief and judgement herein to the day of his *death*, which followed not long after.

d S Hier. Prol. in lib. Solom. *Judith, & Tobiæ & Maccabæorum Libros legit quidem* ECCLESIA, *sed eos inter Canonicas Scripturas non recipit.* Idem. in Chron. Euseb. l. 2. *Verum hi Libri Maccabæorum inter* DIVINAS *Scripturas non recipiuntur.*

e Idem Dicto Prol. *Hac duo volumina legantur ad ædificationem plebis, non autem ad autoritatem Ecclesiasticorum Dogmatum confirmandam, neque enim inter Canonicas Scripturas recipiuntur.*

f Coccius in Thesauro lib. 6. art. 17.

g Melch. Canus in loc. lib. 2. c. 14. *Circumferuntur sub titulo Hieronymi Commentaria in Psalmos; Ea verò B. Hieronymo tribuere manifestariæ ignorantiæ est.*

h Sixt. Senens. Bibl. l. 4. verbo Hieronymus. *Ineptia Sermonis horum Commentar. battologiis & solœcismis ubique scatens & phrasi Hieronymiana abhorret--- Sunt qui existimant, eos ab incerto impostore næniis nugisque innumeris esse contaminatos.*

i S. Hier. de Script. Eccl.

k Idem. in Prologo Gal. *Hic Prologus Scripturarum quasi Galeatum Principium, omnibus Libris quos de Hebræo vertimus in Latinum, convenire potest; ut scire valeamus, quicquid extra hos est, inter Apocrypha esse ponendum. Igitur Sap. Sprach, Judith, Tob. &c. non sunt in* CANONE.

LXXIV. To S. *Ferome* we may add his Ancient and moſt *(a)* intirely beloved Friend, (tho afterward his *(b)* open and profeſſed Adverſary,) RUFFINUS; a Man, when time was, even in S. *Ferome's (c)* own account, eminent both for *Sanctity* & * *Learning*, and not only made *equal* to him by S. *(d) Auguſtin*, (who endeavoured to *renew* their *friendſhip*;) but in divers reſpects likewiſe *preferred* before him by *(e) Gennadius*, who lived not long after them both. Among other of his Works we have his *Expoſition* of the *Chriſtian* and *Apoſtolical Symbol*, which he did ſo well, that it got the Approbation above all others, that had been written upon it afore his time. In this *(f) Treatiſe* he numbreth the *Books* of the *Old* and *New Teſtament*, as S. *Ferome* did, and the *Books* of *Tobit*, *Judith*, *Wiſdom*, *Eccleſiaſticus*, and the *Maccabees*, he excludeth from

An. Dom. 398.

a S. Hier. Ep. 5. ad Florent. *Ruffinus individuâ mihi germanitatis caritate connixus eſt.* Et Epiſt. 41. ad Ruffin. *Quàm ego nunc tua arctis ſtringerem colla complexibus! &c.*

b Idem in Apol. 1. contra Ruffin. *Novum malitiæ genus, &c. ſub Amici nomine Inimici inſidias deprehendi. Nunc eadem inimicus objecit, quæ tunc amicus laudaverat.*

c Id. Ep. ad Florent: *Noli nos Ruffini æſtimari virtutibus; in illo conſpicies expreſſa Sanctitatis veſtigia.——Satis habeo, ſi ſplendorem illius imbecillitas oculorum meorum ferre ſuſtineat.* * Id. Apol. 3. contra Ruff. *Qui tantam habes Græci Latinique Sermonis Scientiam.* *d* S. Aug. Hieronym. Ep. 93. apud. Hier. *Acerrimis dolorum ſtimulis fodior, dum cogito inter Vos, quibus Deus hoc ipſum, quod uterque veſtrum optavit, largum prolixumque conceſſerat, ut conjunctiſſimi mella S. Scripturarum pariter lamberetis, ſic tantæ amaritudinis irrepſiſſe perniciem, &c.* *e* Gennad. de Script. Eccleſ. *Ruffinus, Aquilienſis Eccleſiæ Presbyter, non minima pars fuit Doctorum Eccleſiæ, et de transferendo de Græco in Latinum elegans ingenium habuit. Maximâ parte Græcorum Bibliothecam Latinis exhibuit, Baſilii, Gregorii Nazianzeni, &c. Proprio autem labore, imò gratiâ Dei & Dono, expoſuit idem Ruffinus Symbolum, ut in ejus compar atione alii nec expoſuiſſe credantur. Scripſit & Epiſtolas ad timorem Dei hortatorias multas——. Hiſtoriæ Eccleſiaſticæ ab Euſebio ſcriptæ addidit decimum et undecimum Librum. Sed et Obtrectatori opuſculorum ſuorum (i. e.)* Hieronymo *reſpondit duobus voluminibus, arguens et convincens ſe, Dei intuitu, & Eccleſiæ utilitate auxiliante Domino, ingenium agitâſſe, Illum verò æmulationis ſtimulo incitatum, ad obloquium ſtylum vertiſſe.* *f* Ruffinus in Symb. Apoſt. Sect. 35. 36. *Ita ergo Spiritus Sanctus eſt, qui in V.T. Legem & Prophetas, in N. verò Evangele & Apoſtolos inſpiravit, unde et Apoſtolus dicit, Omnis Scriptura Divinitùs inſpirata, utilis eſt ad docendum. Et ideò quæ Junt Novi ac Veteris inſtrumenti volumina, quæ ſecundum Majorum Traditionem per ipſum Spiritum Sanctum inſpirata creduntur, & ECCLESIIS CHRISTI TRADITA, competens videtur in hoc loco, EVIDENTI NUMERO, ſicut ex Patrum Monumentis accepimus deſignare. Itaque Veteris Inſtrumenti Primo omnium MOYSI Quinque Libri ſunt traditi, Gen. Ex. Levit. Num. Deut. poſt hos JESUS NAVE, JUDICUM ſimul cum RUTH. Quatuor poſt hæc Reg. Libri, quos Hebræi duos numerant, PARALIP. Librum, & EZRÆ Libri Duo, qui apud illos ſinguli cumputantur, & ESTHER. Prophetarum verò ESAIAS, HIEREM. EZECH. & DANIEL; præterea XII PROPH. Liber unus; JOB quoque, & PSALMI DAVID ſinguli ſunt Libri; Solomonis verò Tres Eccleſiis traditi, PROV. ECCLES. CANT CANIC. IN HIS concluſerunt Librorum Numeram V. Teſtamenti. Novi verò quatuor Evang. &c.* As we number them. *Hæc ſunt quæ PATRES intra GANONEM. incluſerunt. Ex quibus FIDEI NOSTRÆ Aſſertiones conſtare voluerant.*

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the *Canon* of the *Bible* all in the *Name*, not of *himself* only, but of the CHURCHES of CHRIST, and the ANCIENT FATHERS, to whom the *Canonical Books* were so delivered. For he makes(*a*) *Three sorts* of writings in the Church, distinguishing every one into their several and proper *Class*; the First *Canonical*, the Second *Ecclesiastical*, & the Third *Apocryphal*; of all which we have said enough(*b*)before. And we have nothing to note further here, but that for(*c*) *all* the *Books* of the *New Testament*, as they are now commonly numbred,(and among them, S. *Paul's Epistle* to the *Hebrews*; the *Epistle* of S. *James*; the *Second* of S. *Peter*; the *Second* and *Third* of S. *John*; the *Epistle* of S. *Jude*, and the *Apocalyps*,) we have the CONSENT of the ANCIENT CHURCH expresly delivered to us by *Russin*; who was better acquainted with it, then some later Men have been. In which regard, they that pretend to the *same Antiquity* for * severing *these Books* from the *New Testament*, which we do for distinguishing the *other* from the *Old*, have not the like Reason on their side. For let them shew such a *Testimony* for themselves, if they can, as this of *Russin's* is for *Us*, (which neither they, nor any Man else shall be able ever to do,) and then we will grant, that the *Ordinary Exception* against us hath some Reason in it, which now hath none at all, when our *Opposites* return upon us and say, that we have as little Reason to sever *Tobit* and the *Maccabees*, &c. from the *Canon* of the *Old Testament*, as some other Men have to divide S. *James*, or S. *Jude*, &c. from the *Body* of the *New*.

a Idem, ibid *Sciendum tamen est, quòd & alii Libri sunt, qui non* CANONICI, *sed* ECCLESIASTICI *à Majoribus appellati sunt, ut est Sapientia Solomonis, & alia Sapientia, quæ dicitur Filii Syrach; qui Liber apud Latinos HOC IPSO generali VOCABULO* ECCLESIASTICUS *appellatur, quæ vocabulo non Auctor Libelli, sed Scripturæ Qualitas cognominata est. EJUSDEM ORDINIS est Libellus Tobiæ, & Judith, & Maccabæorum Libri. In N. verò T. Libellus qui dicitur Pastoralis, sive Hermetis, &c. Quæ omnia legi quidem in Ecclesiis voluerunt, non tamen* PROFERRI AD AUCTORITATEM EX HIS FIDEI CONFIRMANDAM. *Cæteras verò Scripturas* APOCRYPHAS *nominârunt quas in Ecclesiis legi noluerant. Hæc nobis à* PATRIBUS, *ut dixi, tradita.*

b Suprà Num. 60.

c Ruffin. in Symb ubi Suprà. *Novi verò Testamenti Quatuor Evangelia, Mat. Marc. Luc. Joh. Actus Ap. quos descripsit pucas; Pauli Apostoli Epistolæ Quatuordecim,* (quæ absque Epistola ad Hebr. tantùm essent Tredecim,) *Petri Apostoli Epistolæ Duæ; Jacobi Fratris Domini & Apostoli una; Judæ una; Johannis tres; Apocalypsis Johannis. Hæc sunt, quæ* PATRES *intra* CANONEM *concluserunt, &c.* * But this no *Church* Synod ever did; only some *particular persons* have been noted for it. *Vide Num. IX.*

LXXV. But

LXXV. But againſt the Teſtimony of *Ruffin* they have certain *Objections* to make beſides. 1. That * he was but of ſmall account among others in whoſe time he lived. 2. That † he was unskilful and *ignorant* in the *Ancient Traditions* of the *Fathers*. 3. That he was blemiſhed with the *Errors* of *Origen*. 4. That(*a*) when he wrote his *Treatiſe* upon the *Apoſtles Symbol*, he was S. *Ferome*'s *Diſciple*; but afterwards retracted his opinion, and reproached S. *Ferome* himſelf for rejecting the *Hiſtory of Suſanna*, and the *Song* of the *Three Children*, together with the *Story* of *Bel and the Dragon*, from the *Canon of the Bible*. 5. And Laſtly, that he *confuted* his *own Doctrine*, (*b*) when in the ſame *Treatiſe* upon the *Symbol* he quoteth the *Book of Wiſdom* under the Name of a *Prophet*.

* Mar. Victor. in vita S. Hier. *Ruffinus ne inter doctos quidem haberi cæpit.*

† Melch. Canus in loc. l. 2. c. 11. ad 2. *Ruffinus (pace lectoris dictum ſit) Patrum Traditiones ignoravit.*

a Card. du Perron Repliq. p. 441. & 442. *Il n'y a jamais eu aucun Autheur Latin, qui ſe ſoit licentié de remuer l' autorité du livre des Maccabées, avant S. Jerome, & Ruffin apres luy, pendant qu'il fut ſon Diſciple, mais s'eſtant depuis rendu ſon ennemy, il luy fait Reproches ſur le ſujet particulier des Hiſtories de Suſanna, et Bel, et du Cantique des Trois Enfans.* *b* Cocc. Theſaur. l. 6. art. 9. Cotton Inſtitut. l. 2. c. 31.

LXXVI. 1. To the firſt of theſe *Objections*, the Account (noted (*c*) before) that S. *Ferome*, S. *Auguſtin*, and *Gennadius* made of him, beſides, the Credit that he had with (*d*) *Paulinus*, and the Approbation that he received (even for this very *Treatiſe*) from (*e*) *Pope Gelaſius*, is a ſufficient Anſwer. 2. The Second is refuted by the *Tradition* of all thoſe *Ancient Fathers*, whom we have in their ſeveral Ages produced before him, and in particular by the writings of S. *Hillary*, S. *Cyril*, S. *Athanaſius*, and *Melito*, who delivered the ſame Doctrine that *He* did, as they had received it from (*f*) *their Anceſtors*. 3. To the Third we ſay that as (*g*) *Origen* was accus'd of many more *Errors* then he had, (for his Works were much corrupted

c Num. 74.

d Paulin. Epiſcopus Nolan. in Epiſt. 9. & Sixt Sen. in Bibl. l. 4. verbo *Ruffinus*.

e Gelaſ. Papa, in decret. *De Scriptis Apocryphis*. Du Perron, Repliq. liv. 1. ch. 33. p. 219. *Car quant à ce qu' aucuns alleguent, que le Pape Gelaſe approuva les opuſcules de Ruffin, exceptes les choſes que S. Jerome y avoit repriſes; c' eſt une vaine & frivole garantie; dautant que le Pape Gelaſe parloit des ocuvres ou verſions dogmatiques de Ruffin; comme eſtoit le Commentaire ſur la Symbole, &c.*

f Vide Num. 47, 55, 56, 57, 58.

g Sixt. Senenſ. l. 4. Verbo *Origines, Cæterùm cùm talis tantúſque eſſet Origenes, gravem tamen laborum ſuorum factarum paſſus eſt, fraude ac vitio Hæreticorum; qui omnia ejus Opera innumeris hæreſibus contaminârunt, ut ſub prætextu ac favore Nominis Origenis impias cogitationes ſuas facilius perſuaderent, & charius venderent. Quam hæreticorum adulterationem multi vel non animadvertentes, vel authoris crimen id eſſe magis, quàm hæreticorum depravationem credentes, Origenem cum Operibus ſuis inter Hæreticos rejecerunt.*

by *Hereticks*, that borrow'd the credit and splendour of his Name to vent their own presumptuous fancies,) so *Ruffin* was suspected to be a Spreader of them all, only because he *translated* some of *his Books*, and wrote an *Apologie* for them; which in those busie and curious times made a greater noise, and procur'd him more envie and obloquie, then either he or *Origen* deserv'd. For there were sundry other (*h*) *Fathers* besides *Ruffin*, that had written their *Apologies* for *Origen*, and yet never suffer'd any such *Reproach* for it, as *He* had the ill hap to do. But the Faction ran so strongly that way in the days wherein *He* lived, that no Man, without danger of obloquie, and loss of his credit, might adventure to say any thing for *Origen*, against the stream and voices of the multitude, which had been rais'd up, to cry him down. And this was it, which made S. *Ferome* (the great admirer (*i*) of *Origen* above *all others* in former times,) now to decline that Envie, and to lay it (*k*) upon *Ruffin*'s shoulders. Yet what ever either *Origen*'s or *Ruffin*'s Errors were, certain we are, that this *distinction* and *severing* of the *Canonical Books of Scripture* from the *Ecclesiastical* and *Apocryphal Writings* of other Men, was none of them; for herein S. *Ferome* altogether accorded with him, and He with S. *Ferome*, as both the *One* and the *Other* did with the *Church of God*, that was in their days, and in the old time before them. 4. Fourthly, that *Ruffin* was S. *Ferome's Disciple* is rashly said; for they had (*l*) both *one Master*; and the time was, when S. *Ferome* (*m*) thought it no disparagement to learn of *him*, and to set *Ruffin*'s credit before his *own*; but that *Ruffin* afterwards *retracted* any thing of his former opinion, in this particular subject about the *Canonical Books*, it is as untruly said as that S. *Ferome* retracted any thing of that matter himself. For the Controversie between them

h Scripserunt pro *Origene* varios libros Aplogeticos *Pamphylus Martyr, Gr. Neocæsarienſis, Euſebius Cæſarienſis, Dydimus Alexandrinus, Methodius Olympius, Baſilius Magnus, & Gr. Nazianzenus.*

i S. Hier. in Hom. Orig. ſuper Cantic. eum prædicat *Sacrorum Omnium Expoſitorum victorem.* Et Hieronymi Præceptor Dydimus Alexandrinus, *Secundum poſt Apoſtolos Eccleſiarum Magiſtrum.*

k Hier. Ep. ad Ruff. & Apol. 1. contra Ruſ.

l S. Hier. Apol. 3. contr. Ruff. *Dydimus Alexandrinus Magiſter Meus & Tuus.*

m Vide Epiſt. S. Hier. 5. ad Florent.

them concerning * the *History of Susanna*, and the *Song* of the *Three Children*, &c. was not, whether they were *Canonical Scripture*, or no; (being both agreed, that they were never comprehended in *that Class*;) but whether they were such *(n) Fabulous* and *False Stories* or no, as that they might not be suffer'd to come into the *Ecclesiastical Class* of *Scriptures*, & were altogether unfit to be *read* in the *Church*. This *Ruffinus* apprehended to be S. *Jerome's* meaning, and therein mistook him; For though the *Jews (o)* were of that mind, yet S. *Jerome* was not, who had only said, *(p)* that *these Pieces* were no true Parts of *Daniel's Prophecie*, and that they had not the *same Authority*, with the *Canonical Scriptures*. Nor can there any more be made of this * *difference* between them. 5. To the last *Objection*, (which presupposeth, that *Ruffin* cited (*r*) the *Book of Wisdom* as a *Prophecie*, when he said in his *Treatise* upon *the Symbol*, that *(s)* now it would be no hard thing to believe what the *Prophets* had foretold, that *The just shall shine as the Sun, and as the brightness of the Firmament, in the Kingdom of God*,) we say, that as it is not credible *Ruffin* would contradict himself so soon, and quote *that Author* for a *Prophet*, whom he had already, in the same *Treatise*, excluded out of the Number of the *Prophets*; so he nameth not the *Book of Wisdom* (here) at all; and there is little resemblance between *his* words and the words of *that Book*: which if such a phrase as this (*The just shall Shine*,) were sufficient to make *Canonical Scripture*, the *fourth Book of Esdras* would be as *Canonical*, as it, for *(t)* there also we read as much as this phrase importeth. But

* Which were added out of *Theodotion's* new Edition of the *Bible*, and not out of the *Hebrew* or the *Ancient Greek Septuagint*.

n Ruff. in Hier. Invectiv. 2 citat. à Perronio pag. 443. *Tous ceux donc qui pensoient que Susanna eust fourny d' exemple de chastetè aux mariées, et non marriè es ont erré, il n' est pas vray. Et toute l' Eglise de ceuxe qui ont chante l' Hymne des trois Enfans, ils ont tous Erré, & chantè choses FAUSSES.*

o S. Hier. Apol. 2. adv. Ruff. *Quod autem refero quid adversùm Susannæ historiam & Hymnum trium puerorum, &c. Hebræi soleant dicere, qui Me criminantur, Sycophantam se probat. Non enim quid ipse sentirem; sed quid illi contrà Nos dicere soleant, explicavi.*

p Idem, lib. com. in Daniel in præfat. *unde & nos ante annos plurimos cùm verteremus Danielem, has visiones obelo prænotavimus, significantes eas in Hebræo non haberi, Et miror quosdam* μεμψιμοίρους *indignari mihi, quasi ego decurtaverim Librum, cum Origines, & Eusebius et Apollinarius aliiq; Ecclesiastici viri, & Doctores Græciæ, has, ut dixi, visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro his, quæ nullam Scripturæ Sanctæ Authoritatem præbeant.* *r* Sap. 3. 7. *Fulgebunt justi, & tanquam Scintillæ in arundineto discurrent.* *s* Ruffin. in Symb. *Non erit jam difficile credere etiam illa quæ Prophetæ prædixerunt, quòd Justi fulgebunt sicut Sol, & sicut Splendor firmamenti in Regno Dei.* Vers. finem. *t* 4 Esdr. 7. 55. *Super Stellas fulgebunt facies eorum.* * Vide Testim. Driedonis infrà

there is enough besides in the *Canonical Books* themselves, to verifie *Ruffin*'s Citation; which is clearly drawn from † the *Prophecie of Daniel*, whereunto the *saying* of *Christ* hath reference in ‖ S. *Matthew*.

† Dan. 12. 13. *Qui Docti sunt, fulgebunt quasi splendor firmamenti; & qui ad justitiam erudiunt multos quasi Stellæ in perpetuas æternitates.* ‖ S. Matth. 13. 43. *Tunc justi fulgebunt sicut Sol, in Regno Patris Eorum.*

LXXVII. In the mean while we deny not, but that the *Ancient Fathers* have often cited these *controversed Books*, some under the Name of *Divine Scriptures*, and others under the Title of *Prophetical Writings*. So (*a*) *Clemens* of *Alexandria*, and *Theodoret* cite the book of *Baruch*; (*b*) S. *Cyprian* the Books of *Wisdom* and the *Maccabees*, besides the History of *Susanna*; (*c*) S. *Cyril* the Book of *Ecclesiasticus*; and (*d*) S. *Ambrose* the Book of *Tobit*, with *Many More* to the like purpose. And we acknowledge also that (*e*) *divers* of them have quoted the Book of *Wisdom*, in particular, under the Title of *The Wisdom of Solomon*. But all this will not make *these Books* to be of *Canonical*, & *Infallible* Authority; which is a priviledge that was reserv'd (for the *Old Testament*,) to the *Law* & the *Prophets* only, that were delivered to the *Ancient Church* of the *Jews*. For we can produce many of the *same Fathers*, and sundry *others*, that have in like manner alledged (*f*) the 3d & (*g*) 4th *Book of Esdras*, the (*h*) *Prayer of Manasses*, (*i*) the 3d *Book* of the *Maccabees*, (*k*) the *Prophecy* of *Henoch*, (*l*) the *Pastor* of *Hermes*, and (*m*) the *Antiquities* of *Josephus*. All these, (which notwithstanding *those Fathers* of the *Catholick Church*, and the Doctors of the

a Clem. Alex. lib. 2. pæd. c. 3. Theodoret. in Exposit. ejus.
b S. Cypr. de habit. virg. Idem, lib. 1. Epist. 3. ad Cornel. Idem, Serm. de Lapsis, aut aliàs.
c S. Cyril. Alex. l. 3. in Julian.
d S. Ambr. in lib. de Tob. c. 1.
e Iren. apud Euseb. l. 4. c. 22. Tertullian. de Præscriptionibus Cypr. Ser. de Mortalitate. Hilarius in Psal. 127. Ambr. Ser. 8. in Psal. 118. Basil. l. 5. contra Eunomium. Epiph. hær. Anomæorum.
f Athan. Orat. 3. in Arianos. Clem. Alex. Strom. 1. Cypr. Ep. 74. ad Pom.
g Ambr. de bono Mortis, & l. 2. in Lucam. Iren. li. 3. c. 25.
h Basil. Ep. ad Chil. Præf. illi præmissa in editione vulg. *Oratio Manassis, nec non 3 & 4 Esdræ à quibusdam Patribus citantur.*
i Clem. aut alius in Can. Apostolorum. Theodoret. in Dan. c. 11.
k S. Jud. Ep. v. 14. Iren. Clem. Al. Athenag. Tertul. Cypr. Lactant. Sulp. Sev. Proclus, Psellus, *citati à Bolduco l. 1. c. 14.*
l Orig. l. 10. in Ep. ad Rom. *Qui Pastorem Hermetis Divinitùs inspiratum esse putavit.* Euseb. hist. l. 3. c. 3. Hier. de Script. Ruff. in Symb. Tertul. de Orat. Clem. Alex. l. 6. Strom. Athan. de Decret. Syn. Nic. Cassian. Collat 13. c. 12. Iren. l. 4. c. 37.
m Hier. in Sophoniam c 1. *Legamus Josephum & Prophetiam illius cernemus Historiam.* Idem, l. 12. in Esaiam c. 45. & l. 5. in Esaiam c. 23. & l. 9. in Ezech. c. 29.

Roman

Raman Church, themſelves accompt to be but *Apocryphal Writings*,) we ſhall find cited by *Ancient Authors*, ſome under the Name of *Scripture*, and ſome under the Titles of *Sacred* and *Divine Scriptures*, other ſome with the Epithets of *Revelations*, *Prophecies*, and *Holy Inſpirations* added to them; All which they may well be in a *large* or *Popular ſence*, and yet never be of that *Abſolute* and *Canonical Authority* that * *Moſes and the Prophets* are. For we truſt that neither *Pope Nicholas* the Firſt, nor *Pope Innocent* the Third, nor *Gratian*, nor the *Gloſs* upon the *Decretals*, nor *Card. Bellarmine* himſelf, ever intended to make *Canonical*, and *Abſolutely Divine Scripture* either of S. *Auguſtin*'s and other the *Fathers Sentences*, or of the *Pope*'s *Epiſtles* and *Decrees* of *Councils*, when (*a*) they attributed the general Name of *Divine* and *Holy Scriptures* to them. Which they did only (*b*) to diſtinguiſh them from *Profane* and *Secular Writings*. And in that ſence we acknowledg thoſe *Books*, which are now in debate between them and us, to have been cited, and termed by ſundry of the *Fathers*, SACRED, and DIVINE, and HOLY SCRIPTURES: whereof they made no other uſe, then to *ſever* them from *Common Books*, and to illuſtrate the *proper* and *Canonical Scriptures* by them. For where at any time they come to ſpeak di-

* S. Luc. 16. ver. 29. *Habent Moyſen & Prophetas, audiant illos, &c.* Et cap. 24. ver. 27, & 44.

a Nic. 1. Epiſt. ad Mich. Imper. *Sententias Patrum Divinitùs inſpiratas.* [Innoc. 3. c. Cum Marthæ. extrà de celebrat. Miſ. versùs finem. *Super quo reſpondemus, quòd cùm SACRÆ SCRIPTURÆ dicat Autoritas, quòd injuriam facit Martyri, qui orat pro Martyre* (Sententia eſt S. Auguſtini Serm. 17. de verbis Apoſtoli) *idem eſt de ratione conſimili, &c.* Gratianus in Decreto Juris Canon. Diſt. 19. c. 6. In Canonicis.

Inter Canonicas SCRIPTURAS Decretales Epiſtolæ connumerantur. --- DIVINARUM SCRIPTURARUM ſolertiſſimus indagator Autoritatem ſequatur, inter quas ſanè illæ ſint, quas Apoſtolica ſedes habere, & ab ea alii meruerunt accipere Epiſtolas. Johannes Andræas Author Gloſſæ ſuper Decretal. in c. Cum Marthæ. §. Tertio loco *SACRA SCRIPTURA hîc appellantur SCRIPTA AUGUSTINI, unde hæc deſumuntur.* Bellarm. de Concil. autoritat. l. 2. c. 12. *Licèt Canones Conciliorum & Pontificum Decreta diſtinguantur & poſtponantur ——Scripturæ Divinæ tamen SUO MODO ſunt & dici poſſunt, SCRIPTURA SACRA & CANONICA, quo modo VII Synodus Act. 3. vocat Decreta Concilii, Divinitùs inſpiratas Conſtitutiones.* *b* Melch. Canus loc. l. 5. c. 5. *Innocentius verba Auguſtini SACRAM SCRIPTURAM appellavit, quemadmodum Leges Pontificæ SACRÆ dicuntur, ut à Legibus principum diſcriminentur.* Bellarm. de Conc. l. 2. c. 12. §. Dico Secundò *Decreta Pontificum dicuntur SCRIPTURÆ SACRÆ, ut diſtinguantur à Prophanis, & Concilia, ut diſtinguantur à Scriptis Patrum, quæ non ſunt Regulæ.* Loyſius Sentent. theol. l. 1. c. 13. *Non moveat quenquam, quòd Patres ex his Libris fidei teſtimonia ſumant. Nam propterea non ſequitur Eos inter Libros Canonicos collocâſſe, non magis quàm Librum Henoch, &c.*

ſtinctly

distinctly and accurately, there they make a difference between the *One*, and the *Other*, sorting either of them into their own peculiar *Class*, and allowing no *Divine* or *Canonical Authority* (in that (*a*) Sence wherein *Divine*, and *Canonical* is strictly and properly taken,) but to those *Books* only, which were consign'd to the *Church*, for *Absolute* and *Infallible Rules* of *all our Religion*, by the *Special Appointment* of *God* himself. In a larger and general sence (as *Divine* is applyed to *Holy* and *Divine Matters*, and *Canonical* to the *Rules* of *good Life* and *Manners*; or to the Confirming of us in that *Faith*, which is *founded* upon the *Infallible Scriptures* alone,) we (*b*) scruple not to call the *Debated Books*, *Holy* and *Divine Scriptures*, no more then the *Fathers* did; and though we make them not of *equal Authority* with the *Canonical Books* of *Moses* and the *Prophets*; yet this honour we do them, that we bind them up with our *Bibles*, for the good and religious use which may be made of them by all Men; otherwhiles we read many parts of them in our *Churches*; and we prefer them before any *private Writings* or *Books* that are not *Canonical* whatsoever.

(*a*) Vide Num. 1. & 2.

(*b*) Bellarm. de verbo Dei lib. 1. c. 10. Sect. Ecclesia. *Notandum est, Chemnitium non negare hos Libros esse bonos & Sanctos, & dignos qui legantur; sed tamen non esse tales, ut ex iis firma argumenta duci possint, &c.*

LXXVIII. And here we conclude the *first Four Centuries*. In all which time, the greatest Searchers into Ecclesiastical Antiquities, are not able to produce any *Council*, or so much as the Testimony of any *One Father*, who purposely treating, and declaring the exact Number of all the *Books* that properly belonged to the *Old Testament*, did not either expresly exclude, or at least omit, *those* which are now made *Equal* to the *former*, by the *New Canon* of the *Roman Church*. For it is not enough, to bring the *Sayings* of any *Ecclesiastical Writers*, which will evince nothing more, then, whiles they were discoursing upon other matters that they made an *honourable mention* of some *One* or

Two

Two of these *Books*, and cited a *few Sentences* out of them, which either in so many words, or in the same sence are to be found in the *Canonical Books* themselves. But the Question is, whether ever any *Church*, or *Ancient Author*, during these *First Ages* can be shewed, to have professedly made such a *Catalogue* of the True and Authentick Books of Scripture, as the *Council of Trent* hath lately addressed, and obtruded upon the world; which will never be done. In the mean while, they all speak so perspicuously for *our Church-Canon*, (and to that purpose we have produced their several and joynt Testimonies,) that there can be no denial of their *Agreement* herein with us. We will therefore end this *Chapter* with the Preface that *Amphilochius* made(*a*) before to his *Verses*, (for it is worth the Repeating again,)

a Numb. 67.

Non tutò cuivis est credendum Libro,
Qui venerandum Nomen S. Scripturæ præferat;

By which words he giveth us a fair intimation, that there were in *his* time, (as there are in *Ours*,) *Certain Books* annexed to the *Bible*, that bare the *Name* and Venerable *Title* of *Divine Scriptures*, which yet ought to be Distinguished from them, as not having the same *Essentials*, *Approbation*, and *Authority*, that the *Genuine* and *Canonical Books* had. And this is the true Sense and Scope, at which all the *rest* of the *Fathers* aimed, both those that have been cited *before*, and those that shall follow *after*.

CHAP.

CHAP. VII.

The Testimony of the Fathers in the Fifth Century.

LXXIX. WE begin this *Century* with S. AUGUSTIN, who though he lived in the Churches of *Africk*, where their common *Latin Bibles* and their *Greek* LXX, had those *later Books* of *Tobit* and *Judith*, *&c.* annexed to them, as *Theodotion* first collected them, and set them forth in one Volume; and though he was *(a)* ever willing to keep the *Translation*, which they had there, according to the *Septuagint*, still in use, and to preserve that privilege and honour to *these Additional Books*, which by long use and continuance they had gained (in those parts of the World especially,) *(b)* to be *read* and published to the people, as having many good *Rules* of *Life*, and *Canons* of *Religion* in them; yet he was always careful, to set that *Mark of Distinction* upon them, which might *sever* them (in many very weighty and considerable respects,) from the *Books* and *Canon* of the *Hebrew Bible*; whereunto he allowed a far greater pre-eminence, (both in regard of *infallible verity*, and *unquestioned Authority*,) then he ever did to the *other*; and herein agreed with all the *Fathers* of the Christian Church that had been before him. For the clearing whereof, we will first set down what he said to this purpose, *himself*; and then examine what *others* object, and would fain make him say to the contrary.

LXXX.

a In dissertatione cum *Hieronymo*, inter illorum *Epistolas*, & lib. 18. de Civit. Dei. c. 43. *Ex hac LXX interpretatione etiam in Latinam linguam Interpretatum est, quod Ecclesiæ Latinæ retinent. Quamvis non defuerit temporibus nostris Presbyter Hieronymus homo doctissimus, & omnium trium linguarum peritus, qui non ex Græco, sed ex Hebræo in Latinum eloquium easdem Scripturas converterit, &c.*

b In *Concil. Carthag.* infrà citando, cui ipse *Augustinus* interfuit.

LXXX. 1. The(*a*) *Fathers* that held *Ezra*, *Nehemiah*, and *Malachy* to be the *laſt Prophets*, (after whoſe time, untill the coming of *Chriſt*, there was no other,) held likewiſe this Concluſion; That (*b*) *thoſe Books* which were written, during all that ſpace of years, wherein there was *no Prophet ſeen in Iſrael*, cannot properly be ſaid to belong to the *Canon of Scripture*, or to have *equal Authority* with thoſe *other Books*, which by *God*'s ſpecial will and inſpiration were ſet forth before. Of theſe *Fathers* S. *Auguſtin* was one from whoſe (*c*) words, concerning the Ceſſation and Exſpiration of all *Prophetical Writings* after the days of *Ezra*, and *Malachy*, the ſame Concluſion will undeniably follow, That till the Time of *Chriſt*, (who ſaid as much himſelf,) there were no *more Books* to be reckoned, that had any ſuch *Canonical Authority*, as the *former had*. And ſo far was he from admitting *thoſe Books*, which *they* wrote that were no *Prophets*, into the *Canon* of *God*'s divine and indubitate *Oracles*; that (*d*) what the *Prophets* wrote *themſelves*, without a ſpecial Inſpiration, and precept of *God* to that purpoſe, he excluded from it; making a clear *diſtinction* be-

a Vide Num. 4. & Num. 53.

b Euſeb. in Chron. lib. 2. *Ad Eſdram & Nehemiam uſq; hactenùs Canonicæ Hebraicæ Scripturæ.* Et ad Ann. primum Seleuci juxta verſionem S. Hieronymi. *Maccabæorum Hiſtoria Græcorum hinc ſupputat Regnum, verùm hi Libri inter Divinas Scripturas non computantur.* Idem, lib. 8. demonſtr. Evang. ſub init. *Ab illo tempore uſque ad tempora Servatoris nullam exſtat Sacrum volumen.* Item, Seder Olam interpr. Genebr. An. 52. *Med. et Perſ. mortui ſunt Hagg. Zach. & Malachias. Quo tempore ceſſavit Prophetia de Iſrael.* c S. Aug. de Civit. Dei. l. 17. c. ult. *Toto autem illo tempore, ex quo redierunt de Babylone, poſt Malachiam, Aggæum & Zachariam, qui tunc Prophetaverunt, & Eſdram; non habuerunt Prophetas, uſque ad Salvatoris Adventum;* ——*Propter quod ipſe Dominus ait, Lex & Prophetæ uſque ad Johannem.*—— *Malachiam verò, Aggæum, Zachariam, & Eſdram, etiam Judæi reprobi in Autoritatem Canonicam receptos, noviſſimos habent. Sunt enim & Scripta Eorum, ſicut Aliorum, qui in magna multitudine prophetârunt; perpauci ea ſcripſerunt, quæ AUTORITATEM CANONIS obtinuerunt.* Et lib. 18. cap. 26. *uſq; ad hoc tempus Prophetas habuit populus Iſrael qui cùm multi fuerint, paucorum & apud Judæos, & apud Nos Canonica Scripta retinentur.* Et l. 17. c. 1. *Hoc totum tempus eſt Prophetarum.* d Idem, de Civit. Dei, l. 18. c. 38. *In ipſa Hiſtoria Regum Judæ, & Regum Iſrael, quæ res geſtas continet, de quibus itidem Scripturæ Canonicæ credimus, commemorantur plurima quæ ibi non explicantur, & in Libris aliis inveniri dicuntur, quos Prophetæ Scripſerunt, & alicubi Eorum quoque Prophetarum Nomina non tacentur* (intelligit *Samuelem, Nathan, Gad* Prophetas de quibus 1. Chron. 29. 29. & *Abijah*, ac *Iddonem*, unà cum *Shemaia*, itidem Prophetas, de quibus, 2. Chron. 9. 29. & 12. 15. Item *Solomonem*, de quo 17. de Civ. Dei, c. 20.) *Nec tamen inveniuntur in CANONE, quem Populus Dei recepit. Cujus rei, fateor, cauſa me latet, niſi quòd ego Exiſtimo, etiam Ipſos, quibus ea, quæ in autoritate Religionis eſſe deberent, Sanctus utiq; Spiritus revelabat; alia ſicut homines hiſtoricâ diligentiâ, alia ſicut Prophetas Inſpiratione Divinâ ſcribere potuiſſe; atq; hæc ita fuiſſe DISTINCTA, ut illa tanquam IPSIS. Illa verò tanquam DEO per ipſos loquenti judicaverentur eſſe tribuenda; ac ſic illa pertinerent ad ubertatem cognitionis, hæc ad Religionis autoritatem; in qua autoritate cuſtoditur CANON.*

tween Every Writing that was compos'd only by *Humane Diligence*, (as all the contested Books were,) and those that were set forth by *Divine Revelation*; in the AUTHORITY whereof the Certain *Canon of Scripture* consisteth. 2. Nor was there herein any difference between S. *Augustin*, and the *Jews*, or between the *Hebrew Canon* and the *Christian*; For when it was objected to the *Christians*, (a) that they produced their *own Canon of Scriptures* for *themselves*, he appealeth to those *Jews* who were the *Christians* profest Enemies; and acknowledgeth no other *Canon*, whereupon the *Christian* Faith and Religion was founded, then what the *Jews* had still preserv'd intire and uncorrupted amongst them, having learned from S. *Paul*, * that the *Oracles of God* in the *Old Testament* had been *all* committed to their *Custody*, where they were kept without any *mixture* or *Confusion* of *other Writings*; & from *Christ*(b) himself, that the(c) *Law of Moses*, and the *Books of the Prophets*, (to which only he referred as to his(d) *own Witnesses*,) comprehended(e) *all the Scriptures*, that before his time had been Penned and set forth by *Divine AUTHORITY*. 3. Of the *Greek Septuagint Bible*, (as it was first set forth in the time of *Ptolemæus Philadelphus*,)(f) S. *Augustin* acknowledged no more *Books*, then what were then Translated out

a S. Aug. in Psal. 40. *Si aliquis perstrepit inimicus, & dicit, vos vobis Prophetias finxistis, proferantur CODICES JUDÆORUM.--Judæi tanquam Capsarii nostri sunt: studentibus nobis Codices portant-- Apud illos sunt Prophetæ & Lex, in qua Lege, & in quibus Prophetis Christus prædicatus est.* Idem in Psa. 56. *Propterea adhuc Judæi sunt, ut Libros nostros portent ad Confusionem suam. Quando enim volumus ostendere Paganis prophetatum Christum, proferimus Paganis Istas Literas--Quia OMNES ipsæ LITERÆ, quibus Christus prophetatus est, apud Judæos sunt, OMNES IPSAS LITERAS habent Judæi. Proferimus CODICES ab Inimicis, ut confundamus alios Inimicos. CODICEM portat Judæus, unde CREDAT Christianus, Librarii nostri facti sunt.* Idem, lib. 12, contra Faust. cap. 13. *Et quid est aliud hodiè quæ gens ipsa Judæorum, nisi quædam Scriniaria Christianorum, bajulans Legem & PROPHETAS ad testimonium assertionis ECCLESIÆ?* Item. lib. 18. de Civit. Dei, cap. 41. *At vero gens illa, ille populus, illa civitas, illa respublica, illi Israelitæ,* * *QUIBUS CREDITA SUNT ELOQUIA DEI, nullo modo pseudoprophetas cum veris Prophetis pari Licentiâ confuderunt, sed concordes inter se, atque in nullo dissentientes Sacrarum Literarum veraces ab eis agnoscebantur, & tenebantur Auctores.* b Vide Num. 31. c S. Luke 24. 27. d Aug. lib. 2. contra Gaud cap. 23. *Hanc quidem Scripturam (Maccabæorum) non habent Judæi SICUT Legem, & Prophetas, & Psalmos, Quibus DOMINUS testimonium perhibet tanquam TESTIBUS SUIS.* e Idem, de unit. Eccl. c. 16. *Demonstrent Ecclesiam suam in præscripto Legis, in Prophetarum prædictis, in Psalmorum Cantibus, hoc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUCTORITATIBUS,* f Idem, de Civit. Dei, cap. 42. *Has Sacras Literas etiam Ptolemæus Rex Ægypti nôsse studuit, & habere ——— Petiitque ab Eleazaro tunc Pontifice dari sibi Scripturas ——Has ei cum idem Pontifex misisset Hebræas, post etiam illis Interpretes postulavit, & dati sunt ei Septuaginta duo, &c.*

Of

of the *Hebrew Copies* ſent from *Jeruſalem*; where neither *Tobit* nor *Judith*, nor any of that *Claſs* were to be found; for (what ever *Genebrard** ſaith of his own head to the contrary,) thoſe *additional Writings* were brought in afterwards, and uſed only by the *Helleniſt Jews* abroad at *Babylon* and *Alexandria*, from whom they were, in time following, commended to be read by the *Chriſtians*, but never made *equal* with the *other Sacred Scriptures*, as they are now ſet forth in the *Roman Septuagint* by the Authority of *Sixtus Quintus*, which is an Edition of *that Bible* many ways depraved. 4. Fourthly, S. *Auguſtin*(*a*) gives the *Authority* of all *Canonical Scripture*, that he held *needful* to be known, to the *Revelation* that *Chriſt* made of it, firſt by his *Prophets*, and afterwards by *Himſelf*, and his *Apoſtles*; among all which theſe *New Canonical Books* cannot be reckoned. And ſo many Teſtimonies (omitting divers others,) we produce out of S. *Auguſtin*, againſt the *Roman* Plea, that is made for them in general. 5. Then in particular, againſt the Canonizing of the *Books of Judith*, we produce his ſpecial Exception, (*b*) That the Occurrences mentioned and written in it, were *not received into the CANON by the people of God*. To which *Canon* he had before appeal'd. 6. Againſt the Sovereign Authority of the *Wiſdom of Solomon*, & *Eccleſiaſticus*, we produce the difference that he(*c*) maketh between *them*, & the *true Books of Solomon*, (whereof he numbreth but *Three*, that the *Old Canon* acknowledged,) reckoning *theſe* among the *Canonical*

* Genebr. Chron. l. 2. p. 190. col. 2. *Videtur in hac 7. Synodo Hieroſolymitana Secundus Canon S. Scr. editus, in quo hi Libri recenſebantur.* To which purpoſe he produceth *Epiphanius* (lib. de pond. & menſ.) who after the recital of *Ptolemè's* Epiſtle mentioneth the ſending of *divers other Books* to him, beſides the XXII that belonged to the *Hebrew Bible*. But *Genebrard* abuſeth his Reader. For *Epiphanius* ſaid no more, then what he had out of ſome *uncertain* Story, that there were ſent *XXII genuine Books*, and *LXXII Apocryphal*; which will not help *Genebr.* at all.

a S. Aug. de Civ. Dei. lib. 11. cap. 3. *Filius Dei prius per Prophetas deinde per ſemetipſum, poſtea per Apoſtolos, QUANTUM SATIS ESSE JUDICAVIT, loquutus S. SCRIPTURAM CONDIDIT, quæ CANONICA nominatur, EMINENTISSIMÆ AUTORITATIS, cui fidem habemus de his Rebus, quas ignorare non expedit, nec per nos ipſos nôſſe idoneos ſumus.*

b Idem, de Civit. Dei, lib. 18. c. 26. *Quæ conſcripta ſunt in Libro Judith, ſanè in CANONEM SCRIPTURARUM Judæi non recepiſſe dicuntur.* And of what they received not, he afterwards giveth this reaſon, (eod. lib. cap. 38.) ſpeaking of other like Books. *Non inveniuntur in Canone, quem Populus Dei recepit,——quia alia ſicut homines hiſtoricâ diligentiâ, alia ſicut Prophetæ inſpiratione Divinâ ſcribere potuerunt; illa ad ubertatem cognitionis, hæc ac Religionis Autoritatem pertinebant; in qua Auctoritate cuſtoditur Canon: præter quem, &c.*

c S. Aug. de Civ. Dei, lib. 17. cap. 20. *Solomon Prophetâſſe etiam reperitur in ſuis Libris, qui TRES recepti ſunt in Autoritatem CANONICAM, Proverbia, Eccleſiaſtes, & Canticum Canticorum. Alii vero DUO, quorum unus SAPIENTIA alter ECCLESIASTICUS dicitur, propter Eloquii nonnullam ſimilitudinem, ut Solomonis dicantur obtinuit CONSUETUDO. Non autem eſſe Ipſius non dubitant Doctiores——Et adverſus contradicta res non tantâ firmitate proferantur.*

nical Scriptures themselves, and *those other* among such *Ecclesiastical Writings*, only as by *CUSTOM* had prevailed, to be(*b*) *Read* in publick Congregations under the *Name* of *Solomon*; and were therefore to be (*c*) *preferred* before all *Tractatours* upon the *Scriptures*, whatsoever: which is an honour that we deny them not, but allow it to them, our selves. Yet we allow them not the *same* degree and *equality* of honour, that the proper *Canonical Books* of *Solomon* have with us, no more then(*d*) S. *Augustin* did, and those that lived in his time. 7. But against the Authority of *Ecclesiasticus*, we bring another of his Testimonies, where (*e*) he acknowledgeth it to be a *contradicted Book*, (*excepted* out of the *Ancient Canon*,) and saith nothing for it to the contrary, (when he had made the same Objection against his own alledging of it) but alledgeth *another Book*, that could not be *contradicted* at all. 8. Against the Canonizing of the *Maccabees* we are able to produce more Testimonies out of him, than one; for in one(*f*) place he doth clearly *distinguish* them, from the *Canonical Scriptures*, purely and properly so called; In(*g*) another he confesseth, that neither the *Jews* nor *Christ* held them in such account, as they did the *Law* and the *Prophets*: And in (*h*) Two places besides he *lesseneth* the esteem, and the

b Idem, de prædest. Sanct. c. 14. *Non debuit repudiari Sententia Libri Sapientiæ, qui meruit in Ecclesia Christi de gradu Lectorum —— audiri, &c.* [At the Readers Desk, though not at the Bishops.]

c Ibid. *Oportet ut librum istum Sapientiæ —— Omnibus Tractatoribus anteponant*; That is, it ought to be honoured and placed next to the *Canonical Scriptures*.

d Ibid. *Quod à me quoque positum nimirum testimonium de Libro Sapientiæ Fratres istos ita respuisse dixistis* (Prosperum & Hilarium alloquitur,) *tanquam non de Libro CANONICO adhibitum. Quasi & EXCEPTA HUJUS LIBRI ATTESTATIONE, Res ipsa non clara sit, quam volumus hinc doceri.*

e S. Aug. Lib. de cura pro mortuis, cap. 15. *Liber Ecclesiasticus, quem Jesus filius Syrach scripsisse traditur, et propter Eloquii nonnullam similitudinem Solomonis pronunciatur, continet in laude Patrum quod Samuel etiam mortuis prophetaverit.* Sed si *huic Libro, ex Hebræorum, QUIA IN EO NON EST, CANONE CONTRADICITUR, quid de Moyse, qui in Deuteronomio et in Evangelio, &c.* *f* S. Aug. de Civ. Dei, lib. 18. cap. 36. *Supputatio temporum à restituto Templo NON IN SCRIPTURIS SANCTIS, QUÆ CANONICÆ APPELLANTUR, sed in ALIIS inventur, in quibus sunt et Maccab. Libri.* *g* S. Aug. contra Epist. Gaud. Donatistæ, cap. 23. *Hanc quidem Scripturam quæ appellatur Maccabæorum, non habent Judæi sicut Legem, et Prophetas, quibus Dominus testimonium perhibet tanquam Testibus suis.* —— *h* Ibid. *Recepta est ab Ecclesia non* INUTILITER, *si SOBRIE legatur, vel audiatur.* Idem, Epist. 61. ad Dulcitium, contra Donatistas Circumcelliones, qui sibimet ipsis mirâ væsaniâ necem comciscerent. *Summâ Eximiorum INOPIA COARCTATI, in Maccabæorum Libris perscrutatis omnibus ECCLESIASTICIS Autoritatibus, vix aliquando*, quod pro sua sententia adducerent, *invenerunt.* De verè Divinis ac CANONICIS non tam dilutè loqueretur *Augustinus*.

Honour

Honour of them; which of any *Canonical Book*, absolutely and simply *Divine*, he would never have done; nor was it lawful for him to do it. So we see S. *Augustin*'s mind.

LXXXI. Now they that contend for the *Canon* of the present *Roman Church*, would fain make S. *Augustin* to confute himself; and, notwithstanding all this that he hath said before, to be a Special witness upon their side, and to hold the *Books* contested between them and us, to be every way as *Canonical*, and of as much *Authority*, as any of the *Scriptures* are besides. 1. To which purpose, in the first place they (*a*) usually cite his *Treatise of Christian Doctrine*, (*b*) where they say, (but their *Saying* is not always to be trusted,) that he numbreth *All the Books* of *Scripture* alike, as they do; and that he maketh no distinction or difference between the *One* sort and the *Other*. And indeed to them, that read no other words of his,

a Bellarm. de verbo Dei, lib. 1. c. 10. Sect. Primum.

Du Perron, Repl. pag. 439. *il appert par le Canon des liures Canoniques, inseré dans le second liure de la doctrine Chrestienne de S. Augustin, ou les deux liures des Maccabees sont expressement contenus, et auquel S. Aug. afin d'empescher que le nombre n'en fust varié par aucune addition, ou soustraction, ajouste pour seau, En ces xliv Liures est terminé l'authorité du V. Testament.* Sixt. Sen. Bibl. Lib. 8. Catharinus de libr. Canon. & alii multi. *Sapientiam & Ecclesiasticum inter Prophe ticos Libros numeravit Aug. 2. de Doctr. Christiana. Libros Tobiæ & Judith Sancta Christi Ecclesia in Canone recipit, & Pari veneratione cum aliis S. Libris legit atque colit. Verba Hieronymi, sine nulla discretione considerata, non sunt prorsus vera, quoniam Aug. in 2. lib. de Doctr. Christ. cap. 8. utramque in ordine Canonicorum Libr. enumerat.——Aug. quoque l. 2. de Doctr. Christ. duos Maccab. Libros in Canone Divinarum Scripturarum collocat.* Hæc omnia Sixt. Sen. dicto libro 8. & S. Aug. lib. 2. de Doctr. Christiana cap. 8. *TOTUS autem CANON Scripturarum, in quo ISTAM CONSIDERATIONEM versandam dicimus, his Libris continetur: Quinque Mosis, id est, Genesis, Exod. Levit. Num. Deut. & uno Libro Jesu Nave, uno Judicum, uno Libello qui appellatur Ruth, qui magis ad Regnorum principia videtur pertinere; deinde quatuor Regnorum, & duobus Paralip. non consequentibus, sed quasi a lateve adjunctis simulque pergentibus: Hæc est Historia, quæ sibimet annexa tempora continet, atque ordinem rerum. Sunt aliæ tanquam ex diverso ordine, quæ neque huic ordini, neque inter se connectuntur, sicut est Job, & Tobias & Hester, & Judith, & Maccabeorum Libri duo. & Esdræ duo qui magis subsequi videntur, ordinatam illam Historiam usque ad Regn. vel Paralip. terminatam. Deinde Prophetæ, in quibus David, unus Liber Psalm. & Solomonis tres, Proverbiorum, Cant. Canticorum, & Ecclesiastes. Nam illi duo Libri, unus qui Sapientia, & alius qui Ecclesiasticus inscribitur, de quadam similitudine Solomonis esse dicuntur. Nam Jesus filius Syrach eos Scripsisse constantissime perhibetur; (hoc autem, quod ad Sapientiam pertinet, revocavit 2. lib. Retract.) Qui tamen quoniam in Autoritatem recipi meruerunt, inter propheticos numerandi sunt. Reliqui sunt eorum Libri, qui PROPRIE Prophetæ appellati sunt. XII Prophetarum Libri Singuli, qui connexi sibimet, quoniam nunquam sejuncti sunt, pro uno habentur: quorum Prophetarum Nomina sunt hæc, Osea, Joel, Amos, Mich. Nahum, Abac. Obad. Jonas, Zeph. Agg. Zach. Malachias. Deinde IV Prophetæ sunt majorum voluminum, Esaias, Jeremias, Daniel, Ezechiel, His XLIV Libris V. T. terminatur auctoritas. Novi autem IV Libr. Evang. &c.*

then

then what they are pleased to cite, this *One passage* may make a fair show, that after the space of CCCC years, they seem to have gotten *One Father* upon their side. But whosoever will look into the *words* of S. *Augustin*, (*c*) immediately going before *this passage*, and heed well the terms of his Advice which he gives there to his Reader, and (whereunto he (*d*) referreth again when he begins to enumerate *All the Books*, that were then comprehended in the *African Bible*,) shall clearly perceive, that *Our Opposites* and *He* are not all of *One mind*, nor *their Sence* the *Same*, in delivering the *Canon* of *Scripture*. 1. For *First*, he putteth a *Note of Difference* between those (*e*) *Books* that have the *General Name* of *Divine Scriptures*, and those that are *specially* called *Canonical*. 2. Then, he setteth a (*f*) *Mark* upon those, that for their *undoubted verity*, are more *securely read* then *Others*. 3. Next, (*g*) he distinguisheth the *Total Canon*, or *Number* of the *Books*, into *Two several kinds*, of which *some* were Received by *All Churches*, and some but by a *Few*; and (*h*) preferreth those that were acknowledged either by *All* or the most *Eminent* and (*i*) *Apostolical Churches*, before those, that certain *particular Churches* only, and of *less Authority* accepted. 4. Moreover, he admitteth a Subdivision even of this *latter kind*, whereof (*k*) *some* might be Received by the *greater*, and *some*

c Ibid. ante verba citata. *Erit igitur DIVINARUM SCRIPTURARUM solertissimus indagator, qui primò Totas legerit notasque habuerit; & si nondum intellectu, jam tamen lectione, duntaxat EAS, quæ appellantur CANONICÆ. Nam CÆTERAS securius leget FIDE VERITATIS instructus, ne præoccupent imbecillem animum, & periculosis mendaciis atque phantasmatibus eludentes præjudicent aliquid contra sanam intelligentiam. In CANONICIS autem SCRIPTURIS Ecclesiarum CATHOLICARUM QUAM PLURIMUM Autoritatem sequatur; inter Quas sanè illæ sunt, quæ APOSTOLICAS SEDES habere, & Epistolas accipere meruerunt. Tenebit igitur HUNC MODUM in SCRIPTURIS CANONICIS, ut EAS quæ ab OMNIBUS accipiuntur Ecclesiis Catholicis, PRÆPONAT EIS, quas QUÆDAM non accipiunt. In EIS verò quæ non accipiuntur ab OMNIBUS, PRÆPONAT EAS, quas PLURES, GRAVIORESQUE accipiunt, eis quas PAUCIORES, Minorisque Autoritatis Ecclesiæ tenent. Si autem ALIAS invenerit à PLURIBUS, ALIAS à GRAVIORIBUS haberi, quamvis hoc facilè invenire non possit, æqualis tamen autoritatis eas habendas puto. Totas aut, &c.* d Ibid. *In quo ISTAM CONSIDERATIONEM versandam dicimus, ut suprà.* e Ibid. *DIVINARUM Scripturarum DUNTAXAT EAS, quæ appellantur CANONICÆ.* f Ib. *Nam CÆTERAS securius leget FIDE VERITATIS instructus.* g Ib. *Eas quæ ab OMNIBUS Ecclesiis accipiuntur, præponat eis, quæ non accipiuntur ab OMNIBUS.* h Ib. *Præferantur quæ à pluribus, & gravioribus Ecclesiis recipiuntur, iis qui à paucioribus, & minoris autoritatis.* i Ib. *Quàm plurimum autoritatem sequatur earum, quæ Apostolicas sedes habere meruerunt.* k Ib. *Si autem alias invenerit à pluribus, alias à gravioribus haberi, (quanquam hoc facilè invenire non possit,) æqualis tamen autoritatis eas habendas PUTO.*

by

by the *better* sort of Men; which notwithstanding (because that had seldom happed, and was not usually noted,) he *thought* to be of *equal Authority*. 5. And lastly he premiseth (*l*) this *Caution* before the Recital of his *General Canon*, that *all* these (*m*) *particular Considerations* may not be neglected by him that readeth it. If the *Counsil* of *Trent* (whereby the *Roman Church* is now governed) had set such a *Preface* before *their Canon* of *Scriptures*, as this is, that S. *Augustin* set before *his*, and had added no more to the *End* of it, than He did; they might have had the fairer plea for themselves. But so far are they from allowing *their Canon* to be received with any such *Qualifications*, and *Distinctions*, as *these* be; that first, they (*a*) command *all the Books* recited in it, (among which are *those*, that *All Churches*, at least, received not, and *none* at all, in their sence,) to be *equally* accepted, and taken with the *self-same veneration*, as having all a *like absolute* and *Divine Authority* annexed to them, without *preferring* one before another; and then, (*b*) they *Damn all the Churches* of the World besides, that will not thus receive *that Canon* upon their own terms: which neither S. *Augustin*, nor any other *Father* before or after him, ever did. Who when they give us such a *Canon* or *Catalogue* of *Holy Scriptures*, as we read here in his *Book of Christian Doctrine*, they give us a fair latitude withall, of taking the *Canon* in a *common* and *large* sence, without restraining it, (as otherwhiles when they speak after an *exact* and *distinct* manner, they do themselves,) to that *strict* and *univocal* acception, which makes it only to be of *pure* and *Sovereign Authority*, for this is the *distinction* that preserves the *difference* between *that Canon of Books*, which is *absolute* and *Divine*, and that which is not *simply* so, but *mixt* and *Ecclesiastical*. Nor can S. *Augustin* here be taken in any other sence. For of the *Canonical Books* (strictly

l Ib. *Tenebit igitur (Lector) HUNC MODUM in Scripturis Canonicis.*

m Ib. *Totus autem rum, in quo ISTAM CONSIDERATIONEM versandam dicimus, &c.*

a Concil. Trid. Sess. 4 ——*Omnes Libros PARI PIETATIS affectu, reverentiâ, & veneratione, pro Canonicis recepit.*

b Ibid. *Si quis autem non susceperit, &c. ANATHEMA sit.* Ex Bulla Pii Papæ 4. ibid. super. forma Juramenti. *Damnata à Concilio Tridentino ego pariter damno, & anathematizo.* Item, *Extra hanc fidem nemo Salvus esse potest.*

ly so called, none can be *preferred* before another, (because in respect of their Authority, Infallibility, and Certainty, there is no difference between them;) nor is it in the *choice* of *any Churches*, whether they will receive them, or no; as it is not in the *Election* of any person, whether he will follow *any Church*, that should *not receive* them, (whereof there is no Example or [illegible] to be given,) but of the *Canonical* and *Scripture Books* (largely and mixtly taken) there is no better advice, than S. *Augustin* here gives; to *prefer* those, that *all Churches receive*, (and such are the *XXII Books* of the *Old Testament*,) before those *other*, that but a *few* receive, (and such are the *VI Books* contested.) To this Advice we will add another, which is to the same purpose given every Man, that reads *this* and *other places* of S. *Augustin*, by one of the most learned (*a*) Cardinals (but he lived not to see the *New Canons* made at the *Synod of Trent*,) that ever the *Church of Rome* had: Who, (acknowledging no more *Books* of the *Old Testament*, to be *properly Canonical*, then We, and all the Churches that consent with Antiquity, do,) (*b*) counselleth his Reader not to be *troubled* at any thing, that may be brought out of S. *Augustin*, or *other Fathers* to the contrary. For if at any time they call the *Controversed* Books *Canonical*, (as there are but a very *few* that do so,) they are not to be understood in so exact and strict a sence, as if they held them to be no less *Canonical* than the other *uncontested Books* are, or as *firm Rules* and *Principles of Faith*; but only

(*a*) Aub. Miræus de Scriptor. Sæc. XVI. *Thomas de vio Cajetanus inter omnes sui temporis Theologos PRINCEPS censebatur.*

(*b*) Cajetan. in Lib. Esther sub finem. *Et hoc in loco terminamus Commentaria Librorum Historialium V. T. Nam reliqui (viz. Judith, Tobiæ, et Maccab. Libri,) à S. Hieronimo EXTRA CANONICOS LIBROS supputantur, & inter APOCRYPHA locantur, cum Libro Sapientiæ Ecclesiastico, ut patet in Prologo Galeato. Nec turberis Novitie si alicubi reperveris Libros istos inter CANONICOS supputari, vel in Sacris Conciliis, vel in Sacris Doctoribus. Nam ad Hieronymi limam reducenda sunt tam verba Conciliorum, quàm Doctorum; Et juxta illius sententiam ad Chrom. & Heliod. Episcopos, Libri isti (& si qui alii sunt in CANONE BIBLIÆ similes) NON SUNT CANONICI. hoc est, non sunt REGULARES ad firmandum ea quæ sunt FIDEI; possunt tamen dici CANONICI, hoc est, Regulares ad ædificationem fidelium, utpote in Canone Bibliæ ad hoc recepti & authorati. Cum hac enim distinctione discernere poteris & DICTA AUGUSTINI in 2. de Doctr. Christiana, & Scripta in Conc. Flor. sub Eug. 4. Scriptaque in Provincialibus Conciliis Carthag. & Laodic. & ab Innocentio ac Gelasio Pontificibus.*

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in a modal or qualified ſence, as they be *Sacred Writings* fit to be *Read* for the *Benefit* and *Edification* of the *Church*. In which regard, though they be no *Infallible Rules*, yet are they honour'd above all other *Humane Scriptures*, as having more Beams of Divine Light and Wiſdom in them, then the Books of other Ordinary and Common Doctors have. So that this Authority of S. *Auguſtin*, in his *Book* of *Chriſtian Doctrine*, hurteth us not: for we have as many Books of Scripture (largely taken) in *our Bible*, as he had in *his*. 2. The next Authority that our (*a*) Oppoſites produce out of him for themſelves, pretending that it makes againſt us, is in his *Book of Predeſtination*; where writing to *Hilary* and *Proſper*, he pleadeth for the *Divine Authority* of that (*b*) *Teſtimony*, which he had formerly cited out of *the Wiſdom of Solomon*; and hereby (if *Cardinal Bellermin*'s Collection from hence might ſtand, and hold firm,) he maketh the *WHOLE Book of Wiſdome* to become *Canonical* no leſs then the *Books* of the *Law* and the holy *Prophets* are. But that S. *Auguſtin* was of another mind, we have divers clear Arguments to evince it. For (firſt,) when he had produced this Teſtimony out of *wiſdom*, (that (*c*) *The Righteous man is ſpeedily taken away, leſt wickedneſs ſhould alter his underſtanding*,) and ſome exceptions had been taken againſt him, by the *Divines of Marſeilles*, for citing a Book (*d*) *which was not Canonical*, (as, in thoſe days, they had no ſuch *Canonical Book* in the *Church of France*,) he doth not anſwer and reply, that they

a Bellarm. de verbo Dei, l. 1. c. 13. Sect. 2. *B. Aug. ex profeſſo docet, & probat, ex hoc libro Sapientiæ poſſe confirmari dogmata, et librum eſſe* CANONICUM. *Lib.* 1. *de prædeſtinat. cap.* 14. Et *Sect.* 4. *Sed audiamus quæ in eodem capite infrà ponuntur. Non debuit* (inquit) *repudiari Sententia Libri Sapientiæ, qui meruit in Eccleſia Chriſti de Gradu Lectorum Eccleſiæ tam longâ annoſitate recitari, et ab omnibus Chriſtianis &c. cum veneratione Divinæ Autoritatis audiri. Et infrà. Oportet, ut Librum iſtum Sapientiæ omnibus Tractatoribus anteponant; quoniam ſibi eum poſuerunt etiam temporibus proximi Apoſtolorum egregii Tractatores, qui eum teſtem adhibentes, nihil ſe adhibere niſi Divinum Teſtimonium crediderunt.* Du Perron Repliq. contre le Roy de la grand Bretagne. Pag. 440. *Les Juifs ne tenoient non plus de Liure de la Sapience, au meſme degré de la Loy, des Pſeaumes, & des Prophetes; & noſtre Seigneur ne l' avoit non plus allegué, &c. Et neantmoins S. Auguſtin ne laiſſe pas de dire.* (De prædeſt l. 1. c. 14.) *Le Liure de la Sapience à merite, &c. d'eſtre leu en l' Egliſe de Chriſt par les Lecteurs de l' Egliſe, &c. & d'eſtre ouy, &c. avec veneration d'autorité Divine. Et derechef,* ut ſuprà in Bellarm. *b Raptus eſt, ne malitia mutaret intellectum.* Sap. 4. 11. *c* Wiſd. 4. 11. *d* Ep. Hilarii ad Aug. inter Ep. S. Aug. *Hunc Librum tanquam NON CANONICUM definiunt omittendum.*

said not true, or that *the Book* was of *equal Authority* with *any other* of the *Bible*, (and yet this he would have said, if it had been equally *Canonical*,) but he pleads only, that it ought not to be † *rejected*, for the great ‖ *veneration* that it had in the *Church*: Where (Secondly,) notwithstanding that *veneration*, it had certain *marks of difference* set upon it, (and here noted by S. *Augustin* himself,) to distinguish it from being as *Divine* and *Canonical*, as the *Law* and the *Prophets* be. Of which Marks, this was *One*; that the *Book of Wisdom*, and the rest of that *Class*, were given to the (*a*) *Lectors*, or the *Inferiour Officers* of the Church to be *Read* there by them in a *Lower place*, then those of the *Higher Class* were; which the *Priests* and *Bishops* read themselves, in a (*b*) *more eminent* and conspicuous manner: And this was *Another*; that such Authors as He that wrote the *Book of Wisdom*, had only the honour to be *set first* and (*c*) *preferred* before all other *Tractatours* upon the *Canonical Scriptures*; but (*d*) it is one thing to be set before the common *Tractatours*, and another thing to be the *Authors* of the *Canonical Books* themselves, for this supposeth them to be those *Men*, that were *immediately inspired by God*: which of *that* (*e*) *uncertain Author* that compos'd the *Wisdom of Solomon*, (though many things he wrote might be confirm'd by *Canonical Scripture*, and were therefore received as *Divine Truths* and *Testimonies*,) S. *Augustin* could not say. And (Thirdly) for the same reason, he urgeth the * *Truth* and *Authority* of

† S. Aug. de prædest. Sanct. l. 1. c. 14. *Non debuit repudiari Sententia Libri Sapientiæ.*

‖ Idem, ibid. *Qui meruit in Ecclesia Christi tam longâ annositate, &c. cum veneratione, &c. audiri* Ut suprá.

a S. Aug. ibid. *Qui (Liber Sapientiæ) meruit in Ecclesia Christi de* GRADU LECTORUM *recitari.*

b De GRADU EPISCOPORUM, *sive ex* AMBONE.

c Idem, ibid. *Certè etiamsi de Divinarum Scripturarum* TRACTATORIBUS, *qui fuerunt ante nos, proferrem defensionem hujus sententiæ, quam nunc solito diligentiùs atque copiosiùs contra novum Pelagianorum defendere urgemur Errorem* —— *Si hujus ergò Sententiæ defensionem ex Divinorum Eloquiorum nos præcedentibus Catholicis* TRACTATORIBUS *promerem, profectò hi fratres, pro quibus nunc agimus, acquiescerent: hoc enim significastis Literis vestris.--Sed qui Sententiis* TRACTATORUM *instrui volunt, oportet ut ipsum Librum* SAPIENTIÆ, *ubi legitur, Raptus est ne malitia mutaret intellectum ejus,* OMNIBUS TRACTATORIBUS ANTEPONANT; *quoniam sibi eum antepositerunt etiam temporibus proximi Apostolorum egregii* TRACTATORES, *qui eum Testem adhibentes, nihil se adhibere nisi* DIVINUM *Testimonium crediderunt. d* S. Hieronym. Epist. 61. *Scio me aliter habere Apostolos, aliter* TRACTATORES. *e Vide* S. Aug. de Do. Chr. l. 2. c. 8. & Retract. l. 2. c. 4. * *S.* Aug de prædest. ubi suprá. *Sententiam verè planam, & antiquitùs Christianam.*

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the *Sentence* only that he had cited, (being willing enough to (*b*) forgoe the *Authority* of the *Book*,) and ſtandeth upon theſe Terms about it; that it is (*c*) certainly a work of Gods Divine Grace and favour, *If the juſt man be taken away betimes, leſt otherwiſe he ſhould be expos'd to the danger of worldly wickedneſs*; and that no Chriſtian will deny, but that this *juſt man*, ſo taken away, is in *reſt* and *peace*; and therefore whoſoever ſaid it, that it was a *faithful ſaying* (this,) and grounded upon (*d*) *Divine Authority*. In which ſence (*e*) S. *Cyprian* alſo alledged the *ſame ſaying* under the Name and Teſtimony of the *Divine Scripture*. But neither did he, nor S. *Auguſtin*, call it a *Divine Teſtimony* ſo much in reſpect of the *Book* wherein it is, or the *Authour* that wrote it, as in regard of the *Matter* it ſelf, that is there written. However, to the *Objection* made againſt *this Book* that *it was not Canonical*, he maketh no direct Anſwer, that is *was*; which, if *He* or the *Church* had held it ſo to be, would have been the readieſt way to have anſwered all the *Divines* of *France*, and ended that Controverſie between them. But herein (*f*) he would not be *their Adverſary*, as the Maſters of the *Roman Church* are pleas'd to be *Ours*. 3. In the third and laſt place, they bring his Authority for *Canonizing* the *Books* of the *Maccabees*. To wch purpoſe they (*g*) cite *Two* of his Sayings; One, *That the Church and not the Jews, accounted thoſe Books to be Canonical*:

b Ibid. *Quod à me quoq; poſitam teſtimonium de Libro Sapientiæ fratres iſtos ita reſpuiſſe dixiſtis, tanquam non de Libro Canonico adhibitum Quaſi*, & EXCEPTA HUJUS LIBRI ATTESTATIONE, RES IPSA *non* CLARA *ſit, quam volumus hinc docevi.*

c Ibid. *Quis enim audet negare Chriſtianus, juſtum, ſi morte præoccupatus fuerit, in Refrigerio futurum? quilibet hoc dixerit, quis homo ſanæ fidei reſiſtendum putabit?* Hæc *eſt* TOTA CAUSA *cur dictum eſt, à* QUOCUNQUE *ſit dictum* RAPTUS EST, *ne malitia mutaret intellectum ejus---Quæ cum* ITA SINT, *non debuit repudiari ſententia Libri Sapientiæ, qui meruit in Eccleſia Chriſti legi, --- & cum veneratione divinæ Autoritatis audiri.*

d Ibid. *Eum Teſtem adhibentes nihil ſe adhibere niſi Divinum Teſtimonium credide-*

runt. e S. Cypr. l. de mortalitate. & l. Teſtim. 3. ad Quirinum. f S. Aug. de Civit. Dei, l. 17. c. 20. ſupra citat. *Solomonis Libri* TRES *receptiſunt in* AUTORITATEM CANONICAM, *Proverbia, Eccleſiaſtes & Canticum Canticorum. Alii verò Duo, quorum unus* SAPIENTIA, *alter* ECCLESIASTICUS *dicitur propter eloquii nonnullam Similitudinem, ut Solomonis dicantur, obtinuit Conſuetudo. Non autem eſſe ipſius,* NON *dubitan doctiores; Eos tamen in Authoritatem* Scriptorum Vide licet Eccleſiaſticorum, & Populo publicè prælegi ſolitorum,) *maxime Occidentalis antiquitùs recepit Eccleſia. --- Sed adverſus Contradictiones* NON TANTA FIRMITATE *proferuntur, quæ Scripta non ſunt in* CANONE *Judæorum.* g Bellarm. de verbo Dei, l. 1. c. 15. Sect. 1. *Sanctus autem Auguſtinus (cui multum auctoritatis ſæpè tribuit Calvinus.) l. 18. de Civ. Dei, c. 36. Libros (inquit Maccabæorum non Judæi, ſed Eccleſia pro Canonicis habet.* Idem locus à *Card. Perronio* (Replic. pag. 39.) multiſque aliis, profertur unà cum Sequenti.

Another, * *That they have been received by the Church for holy Scripture, nôt unprofitably, if they be soberly read or heard.* Upon which words *(a) Card. Bellarmine* laid his Thumb, that they might not be seen and examined; but *(b) Card. Perron* brings them forth to the view, and afterwards *(c)* disguiseth them, as his manner is to do in most of his other Citations. The *Donatists* in S. *Augustin*'s time were *(b)* divided into divers *Sects*: of which the *Circumcellions* were one; a *Sect* more noted then the rest, and so called, from ranging up and down the Countrey, where they lived (in *Africk*,) and setting up their *Cells* abroad in the Fields, every one at first like *Eremites* by themselves, and afterwards taking in their *Women* to cohabit there among them. And a sort of people they were, so furious, and full of mischief and violence, both to themselves and others; that they(*e*) did not only set upon *those* who chanc'd at any time to pass by that way, and come within their reach, (making no Conscience to *murder* them if they found them not to be of their *Party*;) but many times also they would lay violent hands upon their *own Persons*, and either murder themselves or threaten *other persons* with present death, if those persons would not do it for them, when they were in danger to be taken, and punished by the Law, which the Secular Powers had

* Bellarm. ibid. *Et l. 2. contra Epistolam Gaudentii, c. 23. eorundem Librorum autoritatem studiosè defendit, Scripturam S. eos appellans.*

a Bellarm. ibid. verbi S. *Aug.* non profert.

b Du Perron. Repl. p. 439. S. *Augustin au 2. l. contre l' Epistre de Gaudent, L' Escriture intitulè des Maccabées, les Juifs ne la tiennent pas comme la loy, les Prophetes, & les Pseaumes, que nostre Seigneur allegue pour les Tesmoins, &c. Mais elle á esté receue par l' Eglise, NON INUTILEMENT, si elle est leue, ou écoutée SOBREMENT.*

c Idem ibid. p. 440. *Et ce qu'il ajouste; qu' elle à este receue par l' Eglise, NON INUTILEMENT, pourveu qu' elle soit leue SOBREMENT, n' est pas afin de diminuer la foy qui y doit estre d ferrée, mais afin de reprimer les furieuses consequences què les Donatistes en inferoient; & ne signifie autre chose, sinon, Pourveu qu'elle soit leue avec' sens rassis, & non avec manie & phrenesie, comme la lisoient les Donatistes, qui prenoient occasion de l' exemple de Samson, & de Razias, dont le zele est loué, & non le faict, de se tuer & precipiter enx mesmes.* E: Dessus. *Auquel passage, ce que S. Aug. dit, que les Juifs ne tiennent pas l' escriture des Maccabees au mesme rang que la Loy, &c. n' est pas pour affoiblir l' authorité de l' escriture des Maccabées Car. les Juifs ne tenoient non plus le Liure de la Sapience, au mesme degré de la Loy, &c. Et neantmoins S. Augustin ne laisse pas de dire, Le Liure de la Sapience, à merite, &c.* Ut suprà pag. 105. *d* S. Aug. de Hæres. c. 69. *Multa & inter ipsos (Donatistas) facta sunt Schismata & ab iis si diversi cœtibus alii atque alii separârunt.* e Idem, ibid. *Ad hanc Hæresin in Africa & illi pertinent, qui appellantur Circumcelliones, genus hominum agreste, & famosissimæ audaciæ, non solum in alios immania facinora perpetrando; sed nec sibi insanâ feritate parcendo. Nam per Mortes varias maximè præcipitiorum & aquarum, & ignium seipsos necare consueverunt, & in istum furorem alios, quos potuerint, utriusque Sexûs seducere, aliquando ut occidantur ab aliis, mortem, nisi fecerint, comminantes.*

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then made againſt them. And this they call'd their *Martyrdom*, teaching and exhorting all their followers, rather to *deſtroy themſelves*, or to *kill one another*; then to ſuffer any publick ſhame or puniſhment, as common *Malefactors*. For which impious Phrenſie and madneſs of their Sect, being generally condemn'd by all other Men, and challenged by S. *Auguſtin* to ſhew any allowance, or Example in *Scripture* for it, they had none to bring, but the Example of * *Razias* in the *Maccabees*, who to avoid the fury of his Enemies, *made an (a)end of himſelf, and being enflamed with anger againſt them, plucked out his own Bowels.* Whereupon S. *Auſtin* took occaſion to declare his judgement concerning that *Book* of the *Maccabees*, and ſaid the *Donatiſts* were hard driven, that they had no other *Scripture*, or *(b) Eccleſiaſtical Authority* to ſhew for themſelves. And though he denieth not, but that *Razias* was to be commended for a Man of great reſolution and valour, yet he admits him not to be a *Martyr* for his Religion, or in this particular fact of *Self-homicide* to be ſet forth as any *Example* that might be followed by the *Donatiſts*, or other perſons whatſoever. But perceiving that this Anſwer would not ſatisfie thoſe Men, who defended themſelves herein by the Credit and Authority that the *Book* of the *Maccabees* had among the *Africans*, he proceedeth yet further, and leſſeneth the Authority of *that Book* by a triple Teſtimony; firſt *(c)* by the Teſtimony of the *Judaical Church*, which made no ſuch account of it, as they did of the *Law*, the *Prophets*, and the *Pſalms*: Secondly, by the Teſtimony of *(d) Chriſt*, which *that Book* wanted, and the others

* Idem, Epiſt. 61. ad Dulcitium, *Summâ Exemplorum inepia coarctati, in Maccabæorum Libris, perſcrutatis omnibus Eccleſiaſticis Auctoritatibus, vix aliquando* (quod pro ſua Sententia adducerent Circumcelliones) *invenerunt.*

a 2 Maccab. 14. 41, 44, 46.

b S. Aug. Ep. ad Dulcitium jam citatâ.

c Idem, contra Epiſt. Gaudentii Donatiſtæ l. 2. c. 23, *Noſtrum eſt autem, ſicut Apoſtolus admonet; omnia probare, quod bonum eſt tenere, ab omni ſpecie mali abſtinere; Et hanc quidem Scripturam, quæ appellatur Maccabæorum, non habent JUDÆI, ſicut Legem, Prophetas & Pſalmos: Quibus DOMINUS teſtimonium perhibet tanquam TESTIBUS SUIS. Sed recepta eſt ab ECCLESIA non inutiliter ſicut* Ibid. *Quibus Dominus, &c.*

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had, as his own *Proper Witnesses*; and thirdly by the consent and Testimony of the (*b*) *Christian Church*, which received it, *not unprofitably*, if it were *discreetly* or *soberly* read; that is, as S. *Augustin* elsewhere expoundeth himself, if those things that we read there be conferred with the *Sacred and Canonical Scriptures*, that whatsoever is thereunto agreeable, may be *approved*, and what is *otherwise*, may be *rejected*. To collect therefore (as the *Cardinals* and their followers do) out of these bare words; *The Books of the Maccabees are received in the Church*, that they are not in the *Jews* but in the *Christian Canon* of *Scripture*, and properly so called, is altogether against common Sence and Reason; for S. *Augustin* here intendeth to abate and weaken the Argument of the *Circumcellions*, and this collection of the *Cardinals* addeth no more strength and force to it, then it had before; when from hence *Gaudentius* the *Donatist* might have reply'd and said, that S. *Augustin* was so far from *confuting* him, as that he had *confirm'd* him in his former opinion, and given him a fair advantage to insult over the *Orthodox Christians*, who allowed him a Testimony taken out of a *Book* that belonged to their *own Canon*, and not to any *Canon* or *Scripture* of the *Jews*. For this had been enough to have yeilded him the victory; which was none of S. *Augustin*'s meaning; who by his (*c*) *Limitations* and *Restrictions* here mentioned, makes it evident, that the *Law* and the *Prophets* were another manner of Scripture, and carried a *greater Authority* with them, then the *Books* of the *Maccabees* did, or any such *Ecclesiastical Writings* as were like unto them. Else, why did he not absolutely say, that they were *Canonical?* which had made an end of the business on the *Donatist*'s side, without any more ado. But what his belief was concerning *these Books*, hath been declared before in a *Work*

b Ibid. *Recepta est ab Ecclesia, non inutiliter & sobriè legatur, vel audiatur, maximè propter illos, &c.*

c Ibid. *Non inutiliter, & Si sobriè legatur; maximè propter illos Maccabæos, qui pro Dei lege sicut veri Martyres, à persecutoribus tam indigna, atque horrenda perpessi sunt, ut ETIAM HINC POPULUS CHRISTIANUS adverteret, quoniam non sunt condignæ passiones hujus temporis ad futuram gloriam quæ revelabitur in Nobis.*

Work of his that he wrote towards the end of his days; wherein he (*b*) *severeth*, and excludeth the *Maccabees*, and other such *Church-Books*, from *those Scriptures*, that are *called Canonical*; acknowledging nevertheless, that in some *respect*, the *Church* affordeth them *that Appellation*. For in one and the *same respect* this can never be intended; unless we shall make S. *Augustin* to *contradict* himself in the very *same Period*; or the *Church* to hold *those Books Canonical*, which are not within the *Canonical Scriptures*. For the avoiding of which Contradiction we must of force suffer S. *Augustin* to explain his *own words*, and to add (as he doth there,) the reason (*c*) why the *Church* call'd them *Canonical*, and in what sence she did so, that is to say, Not because the *Authors* of them were *prophets*, or Men *inspired* by God, to write and give us the *Rules* of our *Faith*, but in regard of the many Pious *directions* and *Examples* of *zeal* and *constancy in Religion*, that are there to be found; for which cause (*d*) the *Church received them* into the *lower Canon* of *Ecclesiastical Books*, but not into the *Supreme Canon* of *Absolute* and *Divine Scriptures*. According to which distinction also the *Hellenist Jews* held them to be as *Canonical* as any *Christian Church* did; for from *those Jews* only the *Christians* received them; & (*e*) not from the *Hebrews*.

b Idem, de Civit. Dei, (sicut antè citatur) l. 18. c. 36. *Supputatio temporum à restituto Templo* NON IN SCRIPTURIS SANCTIS, *sed* IN ALIIS *invenitur, in Quibus sunt* ET MACCABÆORUM LIBRI, *quos non Judæi, sed* ECCLESIA, *pro* CANONICIS *habet, propter quorundam Martyrum Passiones vehementes atq; mirabiles qui antequàm Christus veniſſet in carnem, usq; ad mortum pro Lege Dei, certaverunt.*

d Ibid. *Propter quorundam Martyrum passiones, &c.*

d Ibid. *Quos Ecclesia pro Canonicis habet, propter, &c.*

e Ibid *Quos non Judæi, &c.*

LXXXII. In S. *Augustin*'s time was held The COUNCIL of CARTHAGE, which the *Roman Doctours* urge so much against us, though they cannot agree among (*a*) themselves, which of all the *Councils* of *Carthage* it was. Usually they * say it was The *An. Dom.* 419.

a Vide *Baron. Annales* ad An. 397. & An. 419. & *Binium* (qui illum exscribit) in notis ad Conc. Carthag. 3. *Card. Perronium*, ensa Replique, chap. 48. *Chiffletium* in notis ad Breviationem Can. *Ferrandi*. Et *Concil. Carthaginense* in Codice Romano. * Bellarm. de verbo Dei l. 1. c. 10 Sect. Primùm. *Primùm igitur hos Libros, unà cum cæteris, in Canonem ponit Concil. Carth. 3. can. 47. & Trident. Sess. 4.* Idem, ib. Sect. Præterea. *Concil. Carthag. ex quo cætera Concilia istum Canonem desumpserunt, vocat hos Libros Canonicos & Divinos.*

THIRD

THIRD, whereat S. *Augustin* himself was present; and wherein there was a *(b) Decree* made, what *Scripture* should be *Read* in the *Church*, and which should be *Canonical*. But if the *Third Council* of *Carthage* were held under the Consulate of *Cæsarius*, and *Atticus*, in the year CCCXCVII, (as the *(c)* Inscription, or Title, of *that Council*, in all Copies, is given us,) there can be no such *Canon*, in it. For * *Boniface* (to whom *this Canon* referreth) was not at that time *Pope* of *Rome*, nor more then *Twenty years* after. And if the (*d*) *Canon* next *following* there be *true*, (which referreth to Pope *Siricius*,) *this Canon* that goes *before* it, must needs be altogether *false*; For between *Siricius* and *Boniface*, there were no less then (*e*) *Three* Popes, and *One and Twenty years* distance. So that fixing this *Canon*, (about which Pope *Boniface* was to be consulted,) upon the *Third Council* of *Carthage*, (wherein order was taken to consult Pope *Siricius*,) there is but little credit to be given to it. Let it therefore be the *Canon* of some *(f) other Council*, that was held at *Carthage* in the time of Pope *Boniface*; for in the *Code* of the *African Church* we find such a like *Canon* in a *Council* kept there under the Consulate of *Honorius* XII. and *Theodosius* VIII. which was in the year CCCCXIX,

b Concil. Carthag. 3. (apud Binium) Can. 47. *Item placuit, ut præter* SCRIPTURAS CANONICAS *nihil in Ecclesia legatur, sub nomine Divinarum Scripturarum. Sunt autem* CANONICÆ SCRIPTURÆ, *Gen. Exod. Levit. Num. Deut. Jos. Jud. Ruth. Reg. Libri quatuor, Paralip. Libri duo, Job, Psalter. Davidicum, Salomonis Libri Quinque, Libri 12. Prophet. Esai. Hierem. Ezech. Dan. Tob. Judith, Esther, Esdræ Libri duo, Maccab. Libri duo. Novi autem Testamen. Evang. &c. Hoc etiam Fratri & Consacerdoti nostro Bonifacio, vel aliis earum partium Episcopis, pro confirmando isto Canone, innotescat, quia à patribus ista accepimus in Ecclesia* LEGENDA. Ad quæ Binius. *Quidam vetustus Codex sic habet; De Confirmando isto Canone Transmarina Ecclesia consulatur.* Habetur Idem Can. apud *Dionys. Exig.* & omnes *Latini Codices.* *c* Ibid. *Cælario & Attico, viris clarissimis, consulibus Calend. Septembr. Carthagine in Secretario Basilicæ Restitutæ, quum Aurelius Episcopus unà cum Episcopis consedisset, adstantibus etiam Diaconibus, constituta sunt hæc, quæ in præsenti Concilio definita sunt.* Ad hæc Binius. *An. nimirum, 397. qui est Siricii Pontificis 13.* * Bonifacius, *Cæsario & Attico* Consulibus, nondum erat Episcopus; quem sub consulatu *Honorii* XII. & *Theodosii* VIII. An. Dom. 418. Kal: Januarii ordinatum fuisse constat Papam Romanum. *d* Conc. Carthag. 3. (apud Binium) Can. 48. *De Donatistis placuit, ut consulamus fratres & Consacerdotes nostros Siricium & Simplicianum.* *e* Anastasius, Innocentius, Zozimus. *f* Binius in notis ad 47. Can. ejusd. Conc. *Licèt istud* Cap. 47. *in præsenti exemplari tanquam aliquod hujus Concilii capitulum habeatur, in aliis tamen certis Conciliorum Libris dicitur esse Carthag. Concilii, cap. 24. celebrati post Consulatum Honorii 12. & Theodosii 8. quorum Annus currit sub Bonifacio Papa.* *g* Cod. Canon. Eccl. Africanæ Can. 24. Græcè, & Latinè edit. à *Justello*, atque à *Binio* repetit.

Three

Three years before Pope *Boniface* died; yet in that *Africk Canon* there is not ſo much, nor ſo many *Books* to be ſeen, as there is in the *Roman Edition*; for neither in the (*a*) *Greek Code*, one or other, nor in the *Collections of Canons* that *Creſconius* made, (who was an *African* Biſhop himſelf,) ſhall we find any mention at all of the *Books of the Maccabees*, or of the *Book* of (*b*) *Baruch*; towards the *Canonizing* whereof *this Canon* therefore will do no good. And for the *Reſt* that be now conteſted, if we admit them to be *Canonical* upon (*c*) S. *Auguſtins* terms, (whom herein the *Council*, followed,) it will do us no hurt. For in a *large* and *common Sence*, as they be *Books* appointed *to be read in the Church* for the more ample direction and inſtruction of the people in a pious and regular courſe of Life, (in which ſence (*d*) *that Council* took them;) or as they are to be *preferred* before all other *Eccleſiaſtical Books*, (in which ſence (*e*) S. *Auguſtin* took them;) and as they are *oppoſed* to *ſuppoſitions*, *Apocryphal*, and *rejected Books*, (in which ſence both (*f*) S. *Auguſtin*, and this (*g*) *council*, beſides divers (*h*) *other* of the *Fathers* took them;) all theſe ways they may be called *Canonical*: but in a *Strict* and *proper* ſence, ſo as to make them in all things forcible *Rules* of *our Faith*, or of *equal authority* with the *Law* and the *Prophets*, they are (*i*) neither here in *this*, nor in any other *Council* or *Wri-*

a Juſtellus in notis ad eund. Can. 24. *Hic Canon Carthaginenſis Concilii extat in Collectione Canonum Creſconii Africani Epiſcopi nondum editâ; ſed ibi Maccabæorum Libri non recenſentur, nec in omnibus Græcis Codicibus editis & Manuſcriptis.*

b Which is alſo omitted in S. *Auguſtin's* Catalogue *l.* 2. *de Doctrin. Chriſtiana*, Suprà citat. and in all the *Latin Copies* likewiſe of this *Council* of *Carthage*; as both *it*, and the *Maccabees* are in the *Greek* Text, and in the *Latin* Verſion of *Balſamon* and *Zonaras*.

c Suprà Num. 81.

d Can. citato. *Quia á Patribus iſta accepimus in Eccleſia* LEGENDA.

e Supra Num. 81.

f S. Aug. lib. 15. de Civit. Dei, cap. 23. *Omittamus earum Scripturarum fabulas, quæ* APOCRYPHÆ *nominantur, eo quod earum occulta origo non claruit Patribus, á quibus uſque ad nos auctoritas veracium Scripturarum certiſſimâ & notiſſimâ ſucceſſione pervenit. In his autem* APOCRYPHIS *etſi invenitur aliqua veritas, tamen propter multa falſa, nulla eſt Canonica Auctoritas.* *g* Can. cit. *Nihil in Eccleſia* LEGATUR *ſub Nomine Divinarum Scripturarum præter Scripturas Canonicas.* *h* S. Athan. ſub. finem Synopſ. *Iſta magis digna ſunt ut abſcondantur, quàm ut legantur.* S. Hier. Ep. 7. ad Lætam. *Caveat* APOCRYPHA, *quibus multa vitioſa admixta.* Vide num. 60. &c. *i* Card. Cajetanus, in fine Comment. ad hiſtor. V. & N. T. Suprá citat. *Ne turbetis Novitii, ſi alicubi reperies Libros iſtos inter Canonicos ſupputatos, vel in Sacris Conciliis, vel in Sacris Doctoribus —— Libri iſti non ſunt Canonici ad confirmanda ea quæ ſunt Fidei; Poſſunt tamen dici Canonici ad Ædificationem fidelium, utpote in Canone Bibliæ ad hoc recepti & autorati. Cum hac* DISTINCTIONE *diſcernere poteris ſcripta Auguſtini, & Scripta in Provinciali Synodo Carthaginenſi.* Quam diſtinctionem *Cajetanus* deſumpſit ex *Hier* præfat. in Prov. & *Ruffino* in Expoſ. Symb. Vide quæ annotata ſunt de *Scripturis Divinis & Canonicis* largè ſumptis; Suprà pag. 104.

ter before or after it, (till the *New Decree* was made at *Trent*,) termed by *that Name*, or admitted into the *Canon* of *Divine Scriptures*. Else, if S. *Augustin* and this *African Council* should be otherwise understood, there will be more *Canonical Books* than the *Romanists* themselves will admit. For in *Africk*, (where they used the *Vulgar* (a) *Translation*, as it was rendred out of the LXX, with the Additions of the *Hellenists*, annexed thereunto by *Hesychius*, *Lucian*, *Origen*, and *Theodotian*,) their * *Two Books of Esdras* (mentioned here in this *Canon*) comprehended as much as *Three* of Ours, that is to say, *Ezra*, and *Nehemia* among the *Canonical*, and the *First Book* of *Esdras* among the *Apocryphal*, so termed, and so accounted as well in the (b) *Roman Bible*, as our *own*; nor did (c) S. *Augustin* himself make any other reckoning of it, then as an *Ecclesiastical Book* only; and in that *Class* he held it to be as *Canonical* as the *Maccabees*. Wherewith *Card. Bellarmin* is so much troubled, that he knoweth not how to frame any tolerable Answer to it. For First, having confessed, that according to the LXX *Bible*, (d) (which was then in use,) The *Two Books* of *Esdras* were the same that all the *Three* are now, he is forced to contradict himself, and to say, (e) that many of the Ancient *Fathers* (as *Melito*, *Epiphanius*, *Hi-*

a Bellarm. de verb. Dei, lib. 1. cap. 20. Sect. At de. *Sequebantur enim Versionem Septuaginta Interpretum, apud quos Tres nostri,* DUO LIBRI ESDRÆ *nominantur:*

* Ibid. *Quocirca verisimile est, antiqua Concilia, & Patres, cùm ponunt in Canone* DUOS *Libros* ESDRÆ, *intelligere nomine* DUORUM *Librorum* OMNES TRES.-- *Accedit quòd citatur hic Tertius Esdræ ab Athanasio, Augustino, Clemente Alexandrino, & Cypriano.*

* Item Luc. Brug. in 3. Esdræ. *Tertius Esdræ Latinorum, est primus Græcis.*

b Biblia Sacra Sixti c & Clem. 8. Jussu edita, juxta decret. Conc. Trid. *Libri Duo, qui sub Libri Tertii & Quarti Esdræ nomine circumferuntur, EXTRA SERIEM CANONICORUM Librorum quos S. Trid. Synodus suscepit, & pro CANONICIS suscipiendos decrevit, SEPOSITI sunt.* c S. Aug. de Civ. Dei, lib. 18 cap. 36. *Post hos tres Prophetas Agg. Zach. & Malach. Scripsit etiam* ESDRAS, *qui magis rerum gestarum Scriptor est habitus, quàm Propheta,* ——*Nisi forte Esdras in eo Christum prophetâsse intelligendus est, quòd inter juvenes quosdam ortâ quæstione* 3. Esdr. 3. 10. *quid amplius valeret in rebus; cum Reges unus dixisset; alter Vinum, tertius Mulieres, quæ plerunque Regibus imperarent, idem tamen tertius Veritatem super omnia demonstravit esse victricem. Consulto autem Evangelio Christum cognoscimus esse Veritatem Ab hoc tempore, &c. Supputatio temporum non in Scripturis Sanctis, quæ* CANONICÆ *appellantur, sed in aliis invenitur. In quibus sunt & Maccabæorum Libri.* d Bell. de verb. Dei, l. 1. c. 7. Sect. Primùm. *Concil. Carthag.* 3. Can. 47. *Veteresque Patres Græci et Latini utebantur eo tempore Libris Sacris juxta eam Editionem quæ nomine* LXX *Interpretum circumferebatur.* e Idem. cod. lib cap 20. Sect. Ad alteram. *Multi veterum (ut Melito, Epiphanius, Hilarius, Hieronymus, & Ruffinus) in Canone V. T. exponendo, apertè secuti sunt Hebræos, non Græcos. Hebræi autem* 3 *Esdræ non habent.*

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lary, *Hierome*, and *Ruffin*) followed the *Canon* of the *Hebrews*, wherein there is no *Third Book* of *Eſdras* to be found. Which though it be very true, yet it is nothing to the purpoſe; for the queſtion is not here concerning *Melito* and *Epiphanius*, *&c.* but concerning S. *Auguſtin* and the *African Council*, what *Books* they followed; who if they had followed the *Hebrew Bibles*, (as he acknowledged before they did not,) would neither have *Canonized* the *Third* of *Eſdras*, nor any other of the *Greek controverted Books* beſides: for the *Hebrews* had *none* of them all. His Second Anſwer therefore is, * That in all the *Church-Liturgies* there is *nothing read* out of this *Third Book* of *Eſdras*; which is a Reaſon as little to the purpoſe, as the former was; for though they *read* it not now in the *Roman-Office*, yet in the *Council* of *Carthage* they appointed it to be read in the *African Churches*; and if the bare *Reading* of a *Book* would prove it to be *Canonical*, what ever becomes of the *Third*, the *Cardinal* (contrary (*a*) to his own mind) will *Canonize* (*b*) the *Fourth Book* of *Eſdras*, before he be aware of it. Then Thirdly, he anſwereth, that (*c*) *Pope Gelaſius* put no more than *One Book* of *Eſdras* into the *Canon* of *Scripture*; which *One* muſt needs be Our *Two*. But the matter is not, now, how many *Gelaſius* reckoned, but how many S. *Auguſtin* and the *Fathers* in the *Council* of *Carthage* reckoned, who put no leſs than *Two* into *their Canon*, as we ſee before. All this then being nothing to this purpoſe, at the laſt (*d*) he denieth that in the LXX *Bible*, there were any ſuch *Books*, as the 3d and 4th of *Eſdras*. Which for the 3d, is not true of

* Ibid. *Deinde nihil hoc tertio Libro in Eccleſiaſtico Officio unquam* LEGITUR; *quod Argumentum eſt, à longo jam tempore non fuiſſe eum Librum habitum in numero Sacrorum.*

a Ibid. Sect. Poſtremò. *Quartus Eſdræ ſinè dubio non eſt Canonicus, cùm à nullo Concilio referatur in Canonem, & non inveniatur neque Hebraicè, neque Græcè; ac demùm contineat cap. 6. quædam fabuloſa de Piſce Hanoch & Leviathane, quos Maria capere non poterant, quæ Rabbinorum Talmudiſtarum Somnia ſunt. Itaque mirandum eſt, quid Genebrardo venerit in mentem, ut hunc etiam Librum ad Canonem pertinere vellet in Chronol. ſua p. 90.* *b* Siquidem *Feria tertia Pentecoſtes* aliquid ex 4 *Eſdræ* cap. 2. 36. 37. legitur in *Officio Romano.* Et in *Solennitate Martyrum.* Ib. ver. 45. *c* Bell. ibid. Sect. Ad alteram. *Præterea Gelaſius in Conc. Rom. 70. Epiſcoporum,* UNUM *tantum Eſdræ Librum ponit in canone. Quo uno ſine dubio noſtros* DUOS *intelligit.* *d* Ibid. Sect. Denique. *Denique, Licèt quidam Codices Græci haberent Tria volumina Eſdræ in duobus Libris, correctiores tamen non habebant.*

the *Greek*, and for the 4th is not true of the *Latin Church*. For though the *Ancient Septuagint*, which was made first in *Ptolemie*'s time, had not so much as the 3d *Book*, no more than any of the *rest*, that were not in the *Hebrew Bible*, yet in subsequent times, when the *Hellenist Jews* had once made their *Additions* to that LXX, both that *Third of Esdras*, and divers *other Books* besides, were received into it, and delivered over to the *Greek Church*; from whom the *Latins* took it, and made use of all those *Additions* to it, long before this *Council* of *Carthage* met together, and took order, that *more Books* than *these* should not be *publickly read* in their Churches. In some other places they made their use of the 4th *Book* of *Esdras* and all; which we find cited by the (a)*Latin Fathers*, as we do the 3d by the (b)*Greek*, and the *Latins* both; (though neither of them ever made *such Books* to be of *equal Authority* with those which they received from the *Hebrews* through the hands of *Christ* and his holy *Apostles*, but kept them in a *lower*(c)*Rank* by themselves, *as we* have already made it evident for CCCC years together.) It is true, that in some (d)*later Editions* of the LXX, these *Two Books* are omitted, (the 3d as well as the 4th, and they that omitted them had good reason so to do, both in the *Greek* and in the *Latin* Impressions of the *Bible*; yet this hindreth not at all, but that in former times, and in particular, when the *Fathers* of the *Council* of *Carthage* lived, the *Septuagint*, (from whence their (e)*Vulgar Translation* was taken, and used in *Africk*,) had the 3d *Book of Esdras* among others, annexed to it, as it hath at this day in

a S. Ambr. Lib. De bono Mortis, & lib. 2. in Lucam, ac in Ep. 21. ad Horatianum. S. Cypr. Ep. 74. ad Pompeium. & adversùs Demetrianum.
b S. Athan. Orat. 3. contra Arianos. Et Clem. Alex. lib. 2. Strom. Basil. in Ep. ad Chilonem. Author operis imperfecti Hom. 1. in Matth. S. Aug. lib. 18. De Civ. Dei, cap. 36.
c Joh. Driedo in Catal. Script. lib. 1. c. 4. ad difficult. 4. *S. Cyprianus, Ambrosius, cæterique Patres citant Sententias ex Libro Baruch, & Tertio ac Quarto Esdræ, non tanquam ex* CANONICIS, *sed tanquam ex Libris continentibus dogmata quædam pia.* d Vatablus *Tertium Librum Esdræ Græcè nec sibi contigisse* dicit *vidisse, nec quicquam quod sciat alteri.* Sed neque in *Complutensibus Exemplaribus*, neque in *Bibliis Regiis* habetur hic *tertius Liber Esdræ* Græcè. e S. Aug. de Civ. Dei, lib. 13. cap. 24. *Sicut Græci Codices habent, unde in Latinam linguam Scriptura conversa est.* Et Lud. Vives ad eund. locum. *Olim Ecclesiæ Latinæ usæ sunt interpretatione Latinâ ex 70. versâ.*

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the *Vatican*, and the *Venice* Edition, though (here) accomped by *Card. Bellarmin* leſs *corrected Copies*, than *others* be. but when * he brings in S *Hierom*'s teſtimony, to exclude *this Book* out of the *ancient* and *Vulgar Bibles*, that were in uſe before his time, this is ſo far from truth, that in the very ſame place which the *Cardinal* citeth, S. *Hierom*'s diſcourſe is altogether to the contrary; (*a*) pleading to have *theſe Books rejected* out of the *Bible*, which were not acknowledged by the *Hebrews* to be of that *Number* that alludeth to the(*b*)XXIV *Elders*; which it ſhould ſeem the *Cardinal* (not well regarding the *Characters*) miſtook for the LXX *Interpreters*. Indeed afterwards S.(*c*) *Hierome* ſaies of the *LXX Copies*, that they were *various* one from another, and in many things *perverted*; but there he ſpeaks of the whole *Body* of the *Bible* in general, and not of the *Books* of *Eſdras* in particular, which he had noted before to have been taken into the *Bibles* then in uſe, though they were but(*d*) *Apocryphal Writings* of themſelves. Yet as *Apocryphal* as they were with him, or any other of the Church, S. *Auguſtin* thought fit to retain *One* of them at leaſt, (*e*) whereunto the people of *Africk* had been long accuſtomed, and the *Fathers* of the *Council* of *Carthage* made it ſo far (*f*) *Canonical* among them, that they ordered it *to be read* in their *publick Aſſemblies*; from whence it will evidently follow, that either *He* and *They* were in an evident *Errour*, (to obtrude as a *Canonical Book* upon their Church, that was

* Bell. lib. & cap. cit. Sect. Denique. *Denique B. Hieronymus præfatione in Eſdram, apertè ſignificat, 3 & 4 Eſdræ non ſolùm apud Hebræos non haberi, ſed nè apud Septuaginta quidem Interpretes.*

a S. Heir. præf. in Eſdram. *Nec quenquam moveat, quòd liber à nobis editus eſt, qui Apocryphorum tertii & quarti Somniis non delectetur. Quia & apud Hebræos Eſdræ Nehemiæque Sermones in unum volumen coarctantur: & quæ non habentur apud illos, nec de XXIV Senibus ſunt, procul ABJICIENDA.*

b Id. prol. Galeato, *Ità enim nonnulli ſupputant*, alii XXII.

c Præf. citat. *Si quis autem Septuaginta, &c. quorum Exemplaria varietas ipſa lacerata & inverſa eſſe demonſtrat. Nec poteſt utique verum aſſeri quod diverſum eſt. Mittite eum ad Evangelia: in quibus multa ponuntur quaſi de V. T. quæ apud LXX Interpretes non habentur; velut illud, Quoniam Nazarenus vocabitur, & ex Egyptio vocavi filium, &.* *d* Ibid ut ſuprà; *Apocryphorum Tertii & Quarti Libri (Eſdræ) Somniis.* *e* S. Aug. de Civit. Dei, lib. 18. c. 36, &c. 43. Item Epiſt. 10. & 19. ad Hieronymum,——*Propterea me nolle tuam ex Hebræo interpretationem in Eccleſiis legi, ne contra LXX Auctoritatem, tanquam Novum aliquid proferentes magno ſcandalo perturbemus Plebes Chriſti, quarum aures & corda illam interpretationem (ex LXX) audire conſueverunt.* *f* Can. citato. *Sunt autem* CANONICÆ *Scripturæ*——*Gen. Exod. &c.*——*Solomonis Libri V.*——*Eſdræ Libri Duo.*——*Tobias, Judith, &c.*——*quia à Patribus iſta accepimus* LEGENDA.

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not Canonical, which no Man, that hath any Honour for them, will grant; or else that they borrowed, and used the word *Canonical* in a large and extended acceptation, that might in one regard be applyed to the *Controverted Books*, and to the *undoubted Scriptures* in another, which will leave the *Errour* upon their side, that forbid Men now under pain of damnation (as the *Church* of *Rome* doth) to admit any *Distinction* between them. For they must themselves admit a *Distinction* between the *rest*, and the 3d *Book* of *Esdras*, which nevertheless is here qualified with the *General Term* of (*g*) *Canonical Scripture*, as likewise be *Five* intire *Books* under the Name of *Solomon*, when all wise men know that he wrote but (*h*) *Three*, and that the *other Two*, though they were *commonly*, yet they were *improperly* said to be *His*. But the *Council* of *Carthage* spake by a kind of *Similitude*; and as the *Popular Custom* then carried it. The Sum is, As these *Five Books* are promiscuously received into the *African Canon* under the Name of *Solomon*, So are *all the other* under the Name of *Divine* and *Canonical Scriptures*; which (for all that) may, and ought to be *Distinguished* into their *several* and *proper Classes*.

g In Conc. Trid. Sess. 4 & Bulla Pii 4.

h S. Aug. de Civ. Dei. lib. 17. cap. 20. *Solomon prophetâsse reperitur in Libris suis: qui TRES recepti sunt in Autoritatem CANONICAM; Proverbia, Ecclesiastes, & Canticum Canticorum. Alii verò duo quorum unus Sap. alter Ecclesiasticus dicitur, propter Eloquii nonnullam similitudinem, ut Solomonis dicantur obtinuit Consuetudo.*

An. Dom. 405.

LXXXIII. The next is Pope INNOCENT the FIRST; Who in his *Epistle* to *Exuperius*, (a man highly commended by (*a*) S. *Hierome*, and then Bishop of *Tolouse* in *France*,) (*b*) is said to have sent him a *Catalogue* of *Scripture-Books*, conform to that, which we have already recited out of S. *Augustin*, and the *Council* of *Carthage*. But who knows whether *this* be any genuine and *true Epistle* of Pope *Innocent*, or no? For there is great reason to doubt it. 1. First,

a S. Hier. Ep. 4. ad Rusticum.

b Innocent. 1. in Epist. 3. ad Exuperium. Tom. 1. Conc. Sect. 7. apud. Binium. *Qui verò Libri accipiantur in Canone Scripturarum, brevis annexus ostendit. Gen. Ex. Lev. Num. Deut. Jos. Judic. Reg. 4. Ruth. Prophet. XVI. Salomonis Libri V. Psalt. Job, (Tobias,) Hester, Judith, Maccab. duo, Esdræ duo, Paralip. duo, &c.* Bellarm. de verbo Dei, l. 1. c. 10. Sect. Primùm. *Primùm igitur hos Libros unà cum cæteris in Canone ponunt Concilia Carthag. 3. can. 47. Trid. Sess. 4. & Pontifex Innocentius 1. in Ep. ad Exuperium.* Similiter Perron, Canus, Becanus, & alii plurimi.

because

becauſe there is no *Eccleſiaſtical Writer*, that took any notice of it, (as many did of ſome others his *(c) Epiſtles,)* in all that *Age* wherein he lived, nor till he had been near upon CCC years dead. It is now got into the Body of the *Councils*, being placed there among the *Decretal Epiſtles* of the *Popes*; but it was firſt taken out, and brought in thither, from the *(d) Roman Code*, which of long time had no ſuch Epiſtle in it. The Church of old was wont to be regulated by the *Canons* of the *(e) Univerſal Code*, that conſiſted of *Nine Councils*, that is to ſay, the Councils of *Nice*, *Ancyra*, *Neocæſarea*, *Gangres*, *Antioch*, *Laodicea*, *Conſtantinople*, *Epheſus*, and *Calcedon*; whereof the *Firſt* and the *Three* laſt were *General*; the other *Five*, though *Particular*, yet generally *(f)* approved. And the whole intire *Code* contained only CCVII *Canons*, following one another in an exact order, to the end, that the *Number* of them might neither be augmented nor diminiſhed. And thus it continued till *(g) Dionyſius Exiguus* his time, who being an *Abbot* of *Rome*, tranſlated that *Code* out of *Greek* into *Latin*, after another manner than it had been in uſe before; and made many Alterations in it. For he *(h)* retrenched divers of the *Ancient Canons*, (which ſeemed to be moſt diſadvantagious to the *Popes*,) and *(i)* added divers others, that the *Univerſal Church* did not acknowledge: yet in all his *Collection* was there never any *Decretal Epiſtle* added. In the *(k) Abridgment* of *Ferrandus*, who lived at the ſame time, there is no mention made but of * *One Epiſtle* only, which *Siricius* ſent from a *Council* in *Rome*, to the Churches of *Africk*; and for the Reading of the *Canonical Scriptures* he quoteth no more *(l) Decree*, than what was made in the *Councils* of *Lacdicea* and *Carthage*. So that for more than a *Hundred Years* together this *Epiſtle* of Pope *Innocent* was not heard of

c Inter Epiſt. S. *Auſt.* Vide etiam S. *Aug.* contr. *Pelag.* l. 2. c. 9.

d Codex Canon. & Decretorum Eccleſiæ Romanæ, edit. Moguntiæ. Anno 1525.

e Lechaſſerius in Conſultatione ſup. Controverſ. inter Papam *Paul. V. & Remp. Venet* ac in Tractatu de *Libertatibus Eccl. Gallic.* Item, *Hincmarus* Arch. Remenſis in opuſculo contra *Hincmarum* Luadunenſ. c. 21.

f Vide Conc. Calcedon. Act. 4. 11. 13. & Anton. Aug. li. de E.

g Dionyſ. Exigui Codex Canonum Eccleſiaſt. Anno 525.

h Omnes VIII. Canones *Concilii Epheſini.* Magnam partem ultimi Canonis *Concilii Laodiceni.* Tres ultimos Canones *Concil. Conſtantinopolitani.* Duos poſtremos Canones *Concil. Calcedonenſis.*

i Canones, qui dicuntur *Apoſtolorum*, 50. Canones *Conc. Sardicenſis* Canones *Conc. Africani.*

k Ferrandi Diaconi Breviatio Canonum. Anno 530.

* And yet it is not *that Epiſtle* Which is now put into the *Roman Code.*

l Ib. Tit. 228. *ut præter Scripturas Canonicas nihil in Eccleſia legatur. Conc. Laodicen. tit.* 57. *Conc. Carthag. tit.* 45.

of at all, nor any *other* of his, that is now entred into the *Roman Code*. But about CC years after, (When the *Popes* had in the mean while begun to set up, and enlarge their pretended power so far, as that they might make *Decrees* by themselves alone, and give *Laws* to other Churches abroad, wherein notwithstanding they had much opposition,) there was another *Breviary* of the *Canons* made by (a) *Cresconius*, who added the *Decretal Epistles* of (b) *Six Popes* to the *Code* that *Dionysius Exiguus* and *Ferrandus* had collected before him. Among these *Epistles*, this of *Innocent*'s was one, or at least given to this *New Collector* for one, though when it came to his hands there was nothing in it that concerned the *Catalogue* or *Canon* of the *Scriptures*. For having undertaken to make a (c) Concordate between the Decrees of *Councils* and *Popes* together, and to (d) alledge all that either the One or the Other had written, for the authority and confirmation of *those Canons* which he had collected into his *Breviary*; and having there also, accordingly, cited this *Epistle* of *Pope Innocent*, (e) *Six* several times, as it related to *So many Heads*, and agreed with *So many Councils* and *Papal Constitutions*, that had written any thing of them; yet when he came to the (f) *Title* or *Canon* of *Reading* no other *Books* in the *Church*, but such as belonged to the *Canonical Scriptures*, (where if *Innocent*'s *Epistle* had then contained that *Catalogue* of *Scripture-Books*, which was afterwards annexed to it, and is now printed with it, the *Collector* would certainly, upon his former undertaking and promise, have quoted it,) he produceth only the *Canon* of the *Council* of *Carthage*, and maketh no mention of *Pope Innocent*'s *Epistle* at all; which is a sign, that there was nothing in it to that purpose: but that (g) the 7th and *last Head* of, (as it is now published for the better advantage and plea

a Cresconii Breviarium Canonum. An. 698.

b Siricii. Innoc. Zosimi, Celestini, Leonis, & Gelasii.

c Titulus ejusdem Breviarii. *Hic habetur Concordia Canonum Conciliorum, & Præsulum Romanorum.*

d Ibid. in præf. *Juxta vestrum imperium, cuncta Ecclesiastica Constituta, quæ ad nostram notitiam pervenerunt, in hoc opere sub Titulorum serie prænotavimus, eorumque Concordiam facientes, collegimus in unum.*

e Ibid. Canon. XXVII, CCXX, CCXXI, CCXXII, CCXXIII, CCXXIV, *Ex Decretis Papæ Innocentii & aliorum.*

f Ibid. Canon. CCXCIX, *Ex Concil. Carthag. tit.* 24. *ut præter Scripturas Canonicas Nihil in Ecclesia legatur.*

g *Qui verò Libri accipiuntur in Canone S. Scripturarum, &c.* apud *Binium & alios* Sect. sive tit. 7. & ultimo.

plea of the *Roman Church,)* hath ſince the time of *Creſconius* been added to it by the ſleight of ſome other hand. At which *Iſidore Mercator,* (and as cunning a Merchant as He, *Benet* the *Petit,)* was ſo skilful, that within a C years after there was a (*a*) *Collection* made of more *Decretal Epiſtles* than any honeſt man knew what to do withal till (*b*) Pope *Leo* the 4th, and (*c*) *Nicholas* the Firſt, ſaw that there was great uſe to be made of them for their own turns, and ſent them abroad into the world for *Law.* And as this was the Original of the *Roman Code,* ſo *that Code* is the firſt, wherein we meet with this *Decree* of Pope *Innocent* concerning the *Scriptures,* that is, no leſs than CCCC years after his death. Which is one Reaſon why we do the more ſuſpect it 2. Another is, becauſe in this matter the (*d*) *Council* of *Carthage,* being not altogether ſo ſure of their *Canon,* intended to conſult their Brother Pope *Boniface,* and *other Biſhops* that lived abroad, about it; which they needed never to have done, if Pope *Innocent* had ſent out any ſuch *Decree* before. For it is pretended that this *Decree* was out XIV years before the time of that *Council* and Pope *Boniface.* 3. And a third is, becauſe we find thoſe words of the Apoſtle in it, (*They that are in the Fleſh cannot pleaſe God, Rom.* 8. 8.) ſo groſsly miſapplyed to perſons that live in *Marriage.* But after all this, if we ſhould grant *this Epiſtle* to be true, and allow it aſmuch * authority as the *two Popes* did in *Gratian's Canon Law,* yet will the ſame Anſwer to it be ſufficient, which we gave (*a*) before to the Authority of S. *Auſtin,* and the *Council* of *Carthage.* And ſomewhat it is beſides, that in the (*b*) *Firſt Editions* of the *Council,* together with the Popes *Decretal Epiſtles,* which *Merlin* ſet forth at *Cologn,* and *Paris,* there is not in all *Innocent's Catalogue* the Book of *Tobit* to be found, as neither in

a *Iſidori Mercatoris* Collectio Conc. & Epiſt. Decretalium. Anno 800.

b Can. de Libellis Diſt. 20. *Leo Papa IV. Epiſcopis Britanniæ. Decretalium Regulæ habentur apud nos ſimul cum Canonibus,* &c. Anno 850.

c C. Si Roman. diſt. 19. *Nicolaus Papa I. Epiſcopis Galliæ. Decretales Epiſtolæ vim auctoritatis habent: quanquam quidam veſtrum ſcripſerint, haud illa Decretalia priſcorum Pontificum in toto Canonum Codicis Corpore contineri, & ad imminutionem Sedis Apoſtolicæ poteſtatis prohibent,* &c. Anno 860.

d Can. Citato.

* Which is more than Pope *Innocent* aſſumeth to himſelf when he ſaith, *Scripſi pro captu intelligentiæ meæ.*

a Num. 81. & 82.

b Colon. 1530. in fol. & Paris 1535. in 8o. per. *Merlinum.*

S. *Augustin*'s *Catalogue*, nor in the *Canon* of *Carthage* shall we find the Book of *Baruch*. Hitherto therefore it is certain, that no *Ancient Authour* can be produced to justifie the *New Canon* of the *Council*, that was held at *Trent*.

An. Dom. 426

LXXXIV. About this time it was, when the DIVINES at *Marseilles*, and other places in *France*, took Exceptions at S. *Austin*'s alledging a(*a*) Testimony out of the *Book* of *Wisdom*; which in points of doctrine they said ought to have been omitted, because it was(*b*) no *Canonical Book* of *Scripture*. And forasmuch as all the *rest* of *that Class* were of a like Condition with *this* (that they were not written by any *Prophet*, not received into any such authority by the *Ancient Church*,) therefore upon the same reason that these *Divines* of the *French Church* refused to acknowledge the *One*, it may be justly presumed, that they disallowed the *Other*; there being no reason all, to be given, why they should *Canonize*, the Books of *Tobit*, *Judith*, *Ecclesiasticus*, or the *Maccabees*; and yet out of the same *Canon* reject the Book of *Wisdom*, as here they did.

a Sap. 4. 11. *Raptus est, né malitia mutaret intellectum ejus.*
b Hilarius Arelatensis in Epist. ad Aug. *Hoc Testimonium, tanquam non Canonicum definiunt omittendum.* Ut suprá, num. 81. pag. 105.

An. Dom. 451.

LXXXV. We have in this *Century*, the General Council of CALCEDON, under *Martianus* the Emperour, and in the time *of Pope Leo* the First, consisting of DCXXX Bishops; which received the *Code* of the *Church* universally in use before them, and by their (*a*) *First Canon* confirmed it. In that *Code*, often (*b*) mentioned in this *Council*, were contained among others the *Canons* of *Laodicea*, (*c*) wherein we had the *Catalogue* of the *Canonical Books* of *Scripture* before; but the (*d*) *Canons* of the *Councils* of *Carthage* had yet no place in it. And therefore we may safely con-

a Concil. Calced. Can. 1. *Canones qui à S. Patribus, in una quaque Synodo, hoc usque constituti sunt proprium robur obtinere decrevimus.*
b In eod. Concil. *Act.* 4. *Act.* 11. *Act.* 13. *Epost. Synod. Episcoporum Pisidiæ, ad Leonem Imp. Et Epist. Episcoporum Europæ Provinciæ*; ac *Epist. Agapiti Episcopi Rhodi ad eund. Imp.* c In Codice Can. universi. *Ecclesiæ*, Can. CLXIII. *Quos Dionysius Exiguus* primum omnium adjecit, Anno 525.

clude

clude, that neither *Pope Leo*, (whose *Legats* subscribed the *Council* of *Calcedon* for him, all but the XXVII *Canon*,) nor any of the *Bishops* there gathered together acknowledged any *other Books* of *Canonical Scripture*, than what the *Council* of *Laodicea* (which left out (*e*) all the *Apocryphal*, or *Ecclesiastical Books* of the *Old Testament*,) had declared to be received, and read for such in the *Church*, before their time.

e Suprà, num. 59

LXXXVI. In the latter end of this *Age* lived Pope *Gelasius*; of whose *Decrees* we have but (*a*) *One* only given us in the *Roman Code*, where it is divided into XXVIII Sections. Yet in the *Tomes* of the *Councils* they have added *many more*, and among others a certain (*b*) *Decree* that he made in a *Synod* at *Rome* with LXX *Bishops* about him, concerning the *Authentick Books* of *Scripture*. And this *Decree* was then first heard of, when *Isidore* the *Merchant* began to vent his *Apocryphal Wares* to the World, and when *Gelasius* had been already CCC years in his Grave. From him (*c*) *Burchard* and (*d*) *Ivo* received it, and (*e*) *Gratian* from them all. But in the (*f*) *Copies* which they bring us out of the pretended *Original*, there is so great an uncertainty, and disagreement betwixt them, that the (*g*) *Roman Emendators* of *Gratian* themselves know not how to trust it. For in some *Copies* they can find neither Book of *Judith*, nor the Second Book of *Maccabees*; in others they have but *One Book* of the *Kings*, and *One* of the *Chronicles*; sometimes *Three*, and sometimes *Two*, and otherwhiles *Five* of *Solomon*. So that no Man can tell what *Gelasius* herein said, if he said any thing at all. But let it be, that some such *Catalogue* was digested in his time: All

An. Dom. 494.

a Decretum Gelasii Papæ ad omnes Episcopos, in Codice Can. Ver. Eccl. Rom Edit. Mog. 1525. & Paris 1609.

b In Tomis Conciliorum apud Binium Tom. 3. *Concil. Romanum, quo à 70. Episcopis Libri Sacri et Authentici ab Apocryphis sunt discreti, sub Gelasio An. Dom.* 494.

c Anno 1014.

d Anno 1117.

e Anno 1150.

f Dist. 15. c. Sancta Romana.

g Emendatores Romani in Notis ad eundem Canonem, Verb. Mandamus. *At certè? in toto hoc capite tot modis discrepant Collectiones ab Originali, ut satis certò statui non possit, quæ VERA, & Pura sit Gelasii lectio, nec magnoperè sit mirandum, si nonnulla sint, quæ difficultatem faciunt.* Item ad verb. Cæterùm. *Hinc usque ad finem* (ubi recensentur Libri Scripturæ Canonici & Ecclesiastici iisdem immixti,) *neque in Collectione Isidori, neque in ullo Veteri Codice Gratiani eorum quæ collata sunt, invenianter.*

that is gain'd by it against us, is as good as nothing, for it is but a *Catalogue* of *Ecclesiastical Books* mixt with the *Canonical*; and the (*a*) *Title* of it bears no more, than we usually give it our selves; to signifie, that these were the Books, which were written in the time of the *Old Testament*, and afterwards received by the *Church* to be *publickly read* unto the people, though in a strict and exact manner of speaking, we intend not to call them all alike *Canonical*, no more than *Gelasius* and his *Bishops* did; who must either be taken in such a latitude, as we desire to be; or else they will be put, not only to disagree with the *Nature* of the *Thing* it self (to say that any Book was a *Canonical Book* of the *Old Testament*, which during the time of *that Testament* was never so,) but to depart likewise from the Consent of the *Ancient* and *Primitive Church* before them; which God forbid we should ever conceive of so many Reverend and Excellent Persons, as either met with S. *Austin* in the Council of *Carthage*, or with *Gelasius* in the Synod at *Rome*.

(a) Decret. Gelasii in Synodo 70. Ep. Ordo Librorum Veteris Testamenti.

LXXXVII. But here at this place it will not be amiss to stand a while, and look upon the *Fine Pageant*, that M. *Becanus* the Jesuite hath dress'd up, and set in our way, *Becanus* was a Man of an acute wit, and subtil enough; but herein (as in many things besides) he shewed little of it; when (*b*) he brings in Pope *Innocent* delivering the *Trent-Canon* of *Scriptures* to the *Council* of *Carthage*, and the *Council* of *Carthage* recommending it to S. *Austin*, and S. *Austin* presenting it to Pope *Gelasius*, and Pope *Gelasius* in his *Council* at *Rome* reaching it over to Pope *Eugenius* in his *Council* at *Florence*, (which is a leap no less

(b) M. Becanus Manual. Controv. l. 1. cap. 1. q. 1. *Canon Scripturarum (quem Pontificii amplectimur) habetur in Concilio Trident. Sess. 5. Et Patres illius Concilii acceperunt illum per traditionem ab Eugenio Papa in Concilio Florentino; Rursum Eugenius illum accepit à Gelasio Papa in Concilio Romano; Iterùm Gelasius ab Augustino; & Augustinus à Concilio Carthaginensi; denique Patres hujus Concilii ab Innocentio I. Vixit autem Innocentius An. Christi 402. Igitur ab illo tempore PRIMITIVE ECCLESIÆ ad nos usq; per CONTINUAM TRADITIONEM perseverat idem ille SCRIPTURÆ CANON, quem nos nunc tenemus, & amplectimur.* Vide eund. Tract. de fide, cap. 3. q. 1. num. 3.

than

than Nine Hundred and Fifty years long,) and *Pope Engenius* putting it into the hands of the *Council of Trent*. We ſhall ſpeak with the *Council* of (*a*) *Florence* and (*b*) *Trent* hereafter: and what *all the reſt* of this *ſhew* can ſay, we have already heard before, and heard nothing that makes to the *Feſuits* purpoſe; which is, to ſet all the *Apocryphal*, or *Eccleſiaſtical* Books of the *Bible*, in *equal Rank* and *Authority* with the *Canonical*. But between *Eugenius* and *Gelaſius* there will come in ſo *many* to the contrary, that *Becanus* will never be able to maintain either his *Continual Tradition* againſt them, or to fetch his *leap* over all their Heads. That *Gelaſius* received his *Catalogue* from S. *Auſtin*, or S. *Auſtin* from the *Council* of *Carthage*, and the *Council* from Pope *Innocent*, is no way probable. For firſt *Gelaſius* received his *Decretal Epiſtles*, all but One, and his *Synodical Declaration* of the *Scripture-Books* from *Iſidore Mercator*, and *Iſidore Mercator*, for ought that any body knows, onely from himſelf. Next, the *Council* of *Carthage*, and Pope *Innocent*, rather received their *Catalogue* from S. *Auſtin*, then S. *Auſtin* from them; For he wrote his *Books* of *Chriſtian Doctrine* before he was made a *Biſhop*, to which Office he was (*a*) *Ordained* VII years before Pope *Innocent* (*b*) came to that dignity, and X years before (*c*) the *Epiſtle* to *Exuperius* is ſaid to be written; an *Epiſtle* that *Auſtin* perhaps never ſaw, (at leaſt he makes no mention of it,) and which the (*e*) *Council* of *Carthage* never heard of, who following the *Enumeration* of *Scriptures* that S. *Auſtin* had (with his reſtrictions and limitations) ſet down before, ſent it to *Boniface* and other *Biſhops* of *Italy*, to ſee if they would approve it; which they would never have done, if they had known of any *former Declaration* that *Innocent* had there made about it. Laſtly, if *Eugenius* had it from *Gelaſius*, and *he* from S. *Auſtin*, and

a Infrà, num. 154.

b Num. 181.

a Anno 395. Secundùm *Proſperi* Chronicon.

b Anno 402.

c Anno 405.

d Anno 419.

e Vid. Num. 82.

and S. *Augustin* from the *Council*, and *they* from Pope *Innocent*; from whom did this *Pope* receive it? (for he lived in the *Fifth Age*, which is somewhat too late a time to begin the (*a*) *Primitive Church* withall, as *Becanus* here doth;) did he take it from himself, and fetch it out of his (*b*) *own Bosome*? or did he alone give forth his *Sentence* about it, without the Consent and Testimony of *Others*? and, which is more, against all the Testimony and Consent of the *Primitive Church* for the space of CCCC years before him? Into so many Errours and Straights doth *this Jesuite* cast himself, by undertaking the defence of a *wrong cause*.

a Loco citato. *Igitur ab illo tempore Primitivæ Eccles. ad nos usque &c.*

b Scrin'o Pectoris?

LXXXVIII. Nor is he in any less Errour, when (*c*) having ask'd the Question, What *Books* of *Scripture* were received into the *Canon* of the *Old Testament*? he answereth, That there be *Two Canons* of that Testament; one *Judaical*, which was made up in the time of *Ezra*; and another *Christian*, which was made up by the Authority of *Innocent* the *First*: A Distinction that standing upon no Foundation destroyeth it self. For the *Canon* of the *Old Testament*, if it be properly and strictly taken, (and *Becanus* would not have it otherwise taken,) neither is, nor can be any other but *Judaical*, from which if there should be a Different *Christian Canon*, making and avowing *those Books* to be Parts of the *Old Testament*, which the *Old Testament* never had, it would imply a *Contradiction*; which Pope *Innocent*'s *Epistle* will never make good. For no *Book* can be said to be a *Canonical* Book of the *Old Testament*, (that ended in *Ezra*'s time,) but such only as was received into the *Canon* while that *Testament* and the *Ancient Judaical Church* flourished under it. Therefore in this matter we can no more believe the *Jesuite*'s saying concerning Pope *Innocent*, then we can believe Pope *Innocent* himself, when

c Becanus lib. de analogia V. & N. Test. c. 1. q. 1. *Quinam Libri V. T. sunt Canonici? R. Canon seu Catalogus Librorum V. T. duplex est. Unus Judaicus, qui tempore Esdræ confectus est.--- Alter Christianus, qui Autoritate INNOCENTII PRIMI confectus est,--- Et quidem de prioribus non est disputatio; Omnes tam Judæi quàm Christiani agnoscunt illos pro Canonicis De posterioribus aliqua dissensio est &c.*

when in this his *Decretal Epiſtle* he telleth us (if yet it were *He*,) that (*a*) *Salomon* King of *Judah* wrote a *Book* in the time of (*b*) *Ptolemie* King of *Egypt*; for he attributeth *five* (*c*) *Books* to *Solomon*, whereof *Eccleſiaſticus* muſt be One, that was written by *Syrach* (*d*) DCC and LX years after *Solomon* was dead. The queſtion in our Caſe is concerning a matter of *Fact*, in a time long ſince paſt, which no power is able to change into any other thing than at that time it was, and make it what it was not. The demand then being, What are the *Canonical Books* of the *Old Teſtament*, which was now paſt and gone *Four* whole Ages before the time of Pope *Innocent*? Recourſe is to be had unto the time of the *Old Teſtament* it ſelf, that herein muſt only give us our ſure and certain reſolution. For if the *Pope* had an omnipotent faculty, yet that faculty could not revoke a *time*, nor make things *then* to *be*, that *then* had *no being*, as it is both confeſſed here by the *Jeſuite*, and was made clear (*e*) before, that his *New Canonical Books* had *then* no *ſuch being* at all. Beſides Pope *Innocent*'s Anſwer was not given to *Exuperius* in ſuch high terms of *Authority* (whereby to regulate and bind the *Chriſtian Church* after him,) as *Becanus* here would have it; for he anſwereth (*f*) only as far as *his underſtanding gave him leave*, and according as *his reaſon perſwaded him*, having firſt *conſulted the Books*, and the *order of times* wherein they were written. But if he had made the *Eccleſiaſtical Books* of *equal Authority* with the *Canonical*, or determined thoſe *Writings* to be parts of the *Old Teſtament*, which never were acknowledged by *them* that lived under it, properly to belong thereunto; his Anſwer had been clear otherwiſe than what his *underſtanding* led him to; and would have been altogether contrary to *reaſon*, both in regard of the *Books* themſelves, and of the *Times* when they were firſt ſet forth; which was after *Ezra* (*g*) and *Malachy*

a An. Mundi 2940.
b An. Mundi 3704.
c Innoc. I. in Epiſtola, *Salomonis Libri* QUINQUE.
d præfat. Siracidis filii in Eccleſiaſticum. *Mam. in* 30 *anno, temporibus Ptolemæi Euergetis Regis, poſtquam perveni in Egyptum, &c.*
e Suprá, Chap. II.
f Innoc. I. in Epiſtola ad Exuper. Pro *captu intelligentiæ meæ reſpondi, quid ſequendum vel docilis ratio perſuaderet, vel auctoritas lectionis oſtenderet, vel cuſtodita jeries temporum demonſtraret.*
g Vide cap. I. III. 4.

Malachy had clos'd up the *Canon*. Again, if *Innocent*'s *Rescript* had then carried the present *Roman sence*, and been of such *Authority* as is now pretended, how came it to pass, that from the next Ages after him, to the time of the *Council* of *Trent* it self, there was no greater Regard and Consideration had of it? For certain it is, that from his time to ours, never was any *Bible* found, that had either *his Epistle*, or the *Catalogue* of S. *Austin*, or the *Canon* of *Carthage*, or the *Decree* of *Gelasius* set before it; as in all, Manuscript and Printed, (*a*) the *Prologue* of S. *Hierom* is, there placed by a common and universal Consent of the *Latin Church*, to be a sure (*b*) *Index* and discrimination of the *Apocryphal* or *Ecclesiastical Books* from the *Canonical*. For herein he was preferr'd before (*c*) all *other Writers*, that spake not so distinctly and exactly of *this particular*, as *he* did. And to make it manifest, that in the subsequent Ages the *Church* followed not the pretended definition of *Innocent*, or *Gelasius*, but the distinction that S. *Hierom* made, and the *Ancient Canon* that the *Christians* received from the (*d*) *Hebrews*, we shall in the *Chapters* ensuing, take a full view of the next *Ages*, and see the *Testimonies* which both the Elder and the Later *Writers* have given us herein.

a Prol. Galeat. B. *Hieronimi*. *b* Ibid. *ut scire valeamus, quidquid est Extra Hos* (in Galeato recensitos) *Libros, inter Apocrypha ponendum. Igitur Sapientia quæ vulgo Solomonis inscribitur, & filii Syrac Liber, & Judith, & Tobias, & Pastor, non sunt in* CANONE. *c* Alph. Tostat. in 1. cap. Mat. ad ver. 12. & seq. *Magis credendum est Hieronimo quàm Augustino maximè ubi agitur de Veteri Testamento, & de Historiis; nam in hoc ipse excessit omnes Doctores Ecclesiæ.* *d* Idem, Defensorii part. 2. c. 23. *Ista Distinctio facta est ab* ECCLESIA UNIVERSALI, *quæ; concorditer tenet illam* DISTINCTIONEM *factam à* B. HIERONYMO; *Nam ista tenebatur à Judæis Fidelibus ante Christi Adventum; & fuit posteà continuata in* ECCLESIA.

CHAP

CHAP. VIII.

The Testimonies of the Ancient Ecclesiastical Writers in the Sixth Century.

LXXXIX. M. AURELIUS CASSIODORE (sometimes a *Senatour* of *Ravena* and *Consul* of *Rome*, but afterwards one that retired himself to a *Collegiate* life in a * *Religious House* which he had built for that purpose,) though he lived many years in the *former Century*, yet in his old Age he reached to *this*; and wrote an (*a*) *Introduction* to the Reading of *Divine Scriptures*. Among which he comprehendeth not only the *Canonical*, but the *Ecclesiastical Books* also of the *Bible*, together with the best (*b*) *Expositours*, and *Tractats* that had been made upon them. In the first place (*c*) he reciteth the *stricter* Catalogue of S. *Hierom*, (which is an Argument that he preferred it before any other,) and afterwards the *larger* Enumeration of S. *Augustin*, and the common *Septuagint*: but of these *Two last* his judgment is not so well known to us as otherwise it might have been, if the Copies of his writing had come perfect to our hands. For they that set him forth confess somewhat here to be wanting. In the mean while how highly he approved S. *Hierom*'s *Edition*, which consisted of XXII *Books* according to the *Hebrew Canon*, he declareth at large:

An. Dom. 530.

* *Vivariense Monasterium* Juxta *Ravenantes.*

a Cassiodorus de Divinis Lectionibus.

b Ibid. cap. 24. *Quod dictum rationabiliter. in Tractatoribus probatissimis invenitur, hoc proculdubio credamus esse DIVINUM.*

c Ibid. cap. 12. *Sciendum est. planè S. Hieronymum ideò diversorum Translationes legisse, atque correxisse, eò quod Auctoritati Hebraicæ nequaquam eas perspiceret consonare. unde factum est ut OMNES LIBROS V. T. diligenti curâ in Latinum Sermonem de HEBRÆO fonte transfunderet, & ad VIGINTI DUARUM Literarum modum qui apud Hebræos manet, COMPETENTER adduceret, per Quas Omnis Sapientia discitur, & memoria dictorum in ævum Scripta Servatur: Huic etiam adjecti sunt N. T. Libri XXVII, qui colliguntur simul XLIX.* Titulus hujus Capitis est, *DIVISIO SCRIPTURÆ DIVINÆ Secundum HIERONYMUM.*

But of Pope *Innocent*'s *Epistle*, and the *Decree* of *Gelasius*, he saith not a word: which is a sign, that they came into the World after his time. And because he could not find among all the *Ancient Writers* any Expositions of the other *Ecclesiastical Books* * which were added to the Translation out of the *Septuagint*, and numbred in S. *Augustin*'s *Catalogue*, he committed the care of that Work to a Priest (*a*) of his own acquaintance; (*b*) commending the *Books* for many excellent *Vertues*, and instructions of *Manners* in *Patience*, in *Hope*, in *Charity*, and in *Fortitude*, that are to be found in them. And thusfar S. *Hierom* was of his mind. And so are we.

* Ibid. cap. 5. *Sæpè dictus autem Pater Hieronymus asserit Sapientiæ Librum non à Solomone (ut usus habet) sed à Philone doctissimo quodam Judæo fuisse conscriptum: quem Pseudographum prænotavit, quia usurpationem nominis portat alterius. Hujus libri expositt. Presbyter Bellator, &c.*

a Ibid. cap. 6. *Bellatori amico nostro.* b Ibid. *Propter virtutes excellentissimas morum conscriptos esse cognoscite, ut patientiam, ut spem, ut charitatem, ut etiam in fœminis fortitudinem, ut pro Deo contemptam præsentis sæculi vitam, &c. nostris animis componentes infunderent.*

An. Dom. 541

XC. Among other *Laws*, that JUSTINIAN the *Emperour* made concerning *Ecclesiastical matters*, this was one; (*a*) That the *Canons* made, and confirmed by the *Four First General Councils*, should be *Received*, and have the force of *Laws*. In the *last* of which *Councils* (as appeared before, both by the (*b*) *Council* it self, and by the (*c*) *Code* there approved,) the (*d*) *Canon* of the *Council* of *Laodicea* was confirmed; and the (*e*) *Canon* of the *Council* of *Carthage* (which that *Code* contained not,) let alone by it self. From whence it appeareth, that though (*f*) *Dionysius* and (*g*) *Ferrandus* had already made some use of the *African Council* in their particular and private *Collections* of the *Canons*, yet in the general and publick *Receptions* of the *Church*, this of *Carthage* carried not *then* any such binding *Authority* with it, as that of *Laodicea* did.

a Novella 131. Θεσπίζομεν τυχὸν νόμων ἐπέχειν τὰς ἁγίας Ἐκκλησιαστικὰς Κανόνας, τοὺς ὑπὸ τῶν ἁγίων Τεσσάρων Συνόδων ἐκτεθέντας, ἢ βεβαιωθέντας.

b Concil. Calcedon. Can. 1. ut suprà citatur Num. 85.

c In cod. Concil. Act. 4. 11. 13.

d Vide Num. 59.

e Num. 82.

f Anno 125.

g Anno 530.

An. Dom. 543.

XCI. But we have in this Age the Testimonies of Two *African* Bishops to explain their own *Canon*; one of JUNILIUS, who notwithstanding the mixture

ture that S. *Auguſtin* and the *Council* of *Carthage* made of the *Eccleſiaſtical* and *Canonical Books* together, acknowledgeth a great *(a) imparity* betwixt them, and parted them again (them and others) into their ſeveral *Claſſes*. For Firſt he declareth that the *Canonical Books* only are of *Soveraign* and *perfect Authority*; then that there be ſome others of a *leſſer*, and others of *no Authority* at all: which is anſwerable to the *Order* of the *Greek Church* which divided the *Canonical Books* from thoſe that were ſuffered to be *Read* in the Publick Aſſemblies, and theſe from the *Apocryphal*, that were utterly *rejected* and *forbidden* to be uſed among them. Secondly, he *(b)* excludeth out of his *Canonical Claſs* the Books of *Judith*, *Wiſdom*, and the *Maccabees*, which he expreſly nameth, and (by the reaſon that followeth,) the *reſt* of *that Rank* alſo, which he nameth not. For Thirdly, the Reaſon that he giveth of this diſtinction, is becauſe *(c)* the *Hebrews*, and S. *Hierom*, and *other Doctours* of the *Church*, had ſo diſtinguiſhed them before him. Which is a clear profeſſion, that he received no more Books into the *Canon* than they did; and a clear argument withall, that the *Copy* of his *Writing* is *corrupted*, where ſome of the *Canonical Books* recited in it are ſet *(d)* out of their *own Order*.

XCII. Another of the *African* Biſhops, is PRIMASIUS, the Prelate of *Adrumetum* there, and one of thoſe *Fathers* that were preſent *(e)* at the *Fifth General Council* in *Conſtantinople*, who after the *Council* of *Carthage*, had been divulged and *ſpread* in his Country now more than C years together, *(f)* knew of no other *Books* to be *Received* there into *Perfect* and *Canonical* Authority of *Scripture*, than what S. *Hierom*, and others that followed the *Hebrew* Accompt, had *(g)* formerly numbred. It is therefore a

a Junilius Africanus de partibus Divinæ legis, l. 1. cap. 7. (Scribit autem ad modum Dialogi) *Diſcipulus Quomodo Divinorum Librorum*, (nempe qui aut reverà Divini ſunt, aut tales habentur?) *conſideratur Auctoritas?* Magiſter. *Quia quidam perfectæ Auctoritatis ſunt, quidam Mediæ, quidam Nullius. D. Quidam ſunt perfectæ Auctoritatis?* M. *Quos CANONICOS in ſingulis ſpecibus enumeravimus.* D. *Qui Mediæ?* M. *Quos adjungi à pluribus diximus.* D. *Qui Nullius?* M. *Reliqui Omnes.*

b Vide ejuſdem Libri, cap. 3.

c Ibid. Diſcip. *Quare hi libri non inter Canonicas Scripturas currunt?* Mag. *Quoniam apud Hebræos quoque ſuper hac differentia recipiebantur, ſicut Hieronymus, Cæterique teſtantur.*

d Eod. cap.

An. Dom. 553.

e Concil. Conſtantinop. General. V. Collat. five Act. 2.

f Primaſius in Apocalyp. cap. 4. *S. Johannes Veteris Teſtamenti Libros (per 24. Alias) inſinuat, Quos Ejuſdem Numeri CANONICA Auctoritate ſuſcipimus, tanquam 24. Seniores ſuper Tribunalia præſidentes.*

g Num. 70, & 73.

f Cotton. Depr. 184. g Coeffat. Apol. p. 96.

a great vanity in (*f*) *Cotton* and (*g*) *Coeffeteau* to say as they do, that from the time of the *African Council* in *Carthage*, their *New Canon* of *Trent* was *received* and *believed* throughout *all Christendom*; and that there are not above *One* or *Two* to be found among the Ancient and later *Writers* in the Church since *that Age*, who have been of another mind, But we shall find them *many more*: and it will be no easie matter for those of their side to find *any* One that ever maintain'd the Doctrine of the *Council* of *Trent*, before *that Council* sent out their *Anathema* against the whole *Church* of *God* besides, both *before* and *after* them.

An. Dom. 560.

XCIII. In *Syria* at this time lived ANASTASIUS the Patriarch of *Antioch*, a person * highly esteemed in the *Church*, as for all other things wherein he excelled, so especially for his study and knowledge of the *Scriptures*; Who in his Work that he made upon the *Creation of the World*, (*h*) expressly setteth forth the *Number* of those *Books* which *God* had appointed for *his O L D Testament*, to be XXII. And it is to no purpose for (*i*) *Coccius* to bring him out of his *Treasury* against us. For though he citeth *Ecclesiasticus*, in the same Book, yet neither there, nor any where else, doth he make it to be a part of *God*'s *Old Testament*. And if he (or some (*k*) other under his name) hath thought good to alledge the *Wisdom of Solomon* and to call it a *Divine Scripture*, yet this is no more than otherwhiles (*l*) he attributeth to the *Fathers* of the *Nicen Council*.

* Evagr. Hist. lib. 4. cap. 39.

h Anastasius in Hexameron, lib. 7. *Numerat igitur Deus totum suum Vetus Testamentum in XXII Libris.*

i Cocc. Thesaur. l. 6. Art. 17.

k Quæst. 8. apud. Anastas.

l Anastasius in Odeg. c. 9.

An. Dom. 580.

XCIV. As clear a Testimony have we from LEONTIUS, accompted both in those days and these (*m*) a very learned and exact Writer; who in his Book against *The Sects*, acknowledgeth no other *Canonical Parts* of the *Ancient Bible* to be Received by the *Christian Church*, than what the *Hebrews* had received

m Henr. Canis. Antiq. Lect. Tom. 4. Baronius in Annal. Anno. 5, 3. Sect. 46.

received before, that is to ſay, XII *Hiſtorical Books Five Prophetical, Four of Doctrine and Inſtruction, and One of Pſalmody*; all (*a*) which he nameth in particular without making mention of any Other. And therefore the *Maſter* of the *Pope's Palace* at *Rome* is very angry with this paſſage in *Leontius*, and putteth him into his *Expurgatory Index* with this Cenſure, "(*b*) That *he did exceeding ill*, to make ſo *ſhort a Ca-* "*talogue* of the *Old Divine Scriptures*, and therein to "*Omit the Books* of *Tobit, Judith, Eſther, Wiſdom, Ec-* "*cleſiaſticus, and the Maccabees.* Which is clearly to confeſs, that this Teſtimony is wholly for *us*, and full againſt the *New Trent-Canon*.

a Leontius Byzantinus de Sectis Act. 2. *Priùs quàm Sectas attingamus, Libros ab* ECCLESIA *receptos recenſeamus. Eorum igitur alii* SCRIPTURÆ *VETERIS ſunt, alii* NOVÆ. *Veterem vocamus Eam quæ ante Chriſti Adventum edita fuit; Novam, quæ poſt Adventum: Veteris Libri ſunt XXII, partim Hiſtorici, partim Prophetici, partim*

Pœnitentici, Partim ad Pſallendum facti. Et hi quidem ſunt V. T. Libri, &c. Quum hos, & qui ad N. T. pertinent, recenſuiſſet, ſubjicit. Ταῦτα δεῖ τὰ Κανονιζόμενα Βιβλία ἐν Ἐκκλησίᾳ καὶ Παλαιᾷ καὶ Νέᾳ· ὧν τὰ παλαιὰ πάντα ἀναγινώσκουσι οἱ Ἐσχάτοι. *Hi ſunt Libri in CANONEM recepti in ECCLSIA, tum Veteretum NOVA; Equibus Omnes illos Priſcos HEBRÆI recipiunt b* Joh. Maria. Magiſter. *S.* Palatii, Judic. Rom. p. 117. *Diminutè Catalogum Divinorum Librorum texuit. Nam Tobiam, Judith, Eſther, Sapientiam, Eccleſiaſticum, & Maccabæos PERPETRAM OMISIT.*

XCV. There is a Commentary upon the *Apocalyps* extant under the Name of VICTORINUS the Martyr, Biſhop of *Poictiers* in *France*; Another ſet forth among the Works of S. *Auguſtin*; and a Third attributed to S. *Ambroſe* which though they be not their *Writings* whoſe *Names* they bear, yet very *Ancient* they are, and have many True and remarkable paſſages in them, whereof this is *One* in them (*a*) All, That the XXIV *Seats of the Elders* alluded to the XXIV *Books of the Old Teſtament*, which is the ſame both Explication and Application, that (*b*) *Tertullian* and (*c*) S. *Hierom* had made hereof before.

An. Dom. 599. Aut. Seculo *Potius ſequenti.*

a Victorin. in Apoc. 4. *Sunt autem Libri Veteris Teſtamenti, qui recipiuntur, Viginti Quatuor, quos in Epitome Theodori invenies* Aug., Hom. 3. in Apoc. 4 *per* Ambr. in Apoc. 4.

XXIV Seniores poſſumus etiam intelligere XXIV Libros Veteris Teſtamenti. per Sedilia igitur XXIV, deſignantur XXIV Libri Veteris Teſtamenti. b Vide Num. 51. *c* Vide Num. 73.

XCVI. And thus far it is evident, what the *Ancient Fathers* both of the *Greek* and *Latin Church* held and taught concerning the proper & Authentick CANON of SCRIPTURE; Wherein S. *Augustin*, and they that followed him, or the *Council* of *Carthage*, in effect differed not from them. For those Fathers that take the CANON in the strictest sence, (allowing *no Books* to be received in the *Christian Church*, as CANONICAL, but such only, which the *Ancient Church* of the *Jews* had received from *God* before, and by the *Sole Authority* whereof all matters of *Faith* were to be learned and decided;) they do not yet deny, but that the *Ecclesiastical Books*, (usually thereunto annexed,) may in a General and large sence, (as they have many profitable *Rules* of *life* and *Instruction* in them,) be termed *Canonical*, and esteemed as *Holy* and *Divine Writings*, set forth by pious and religious men under the *Old Testament*, to be publickly read and made known to faithful people. So much * S. *Hierom*, *Ruffin* and S. *Athanasius*, (besides the *rest* of the *Old Fathers*,) granted; and S. *Augustin*, with all his followers in *Africk*, or elsewhere, would ask no more. For neither did *he* nor *they* make them to be of EQUAL AUTHORITY, nor did they pass their *Censure* of *Damnation* (as the Masters at (*a*) *Trent* have done,) upon any that did not *So Receive* them; but gave Advice and Council to (*b*) *Prefer* the one before the *other*. And here is an end of the *Six* first *Centuries*.

* Locis supra citatis.

a Sess. 4. & Bulla Papæ Pii 4. Supra cit.

b Vide Num. 80.

CHAP.

CHAP. IX.

The Teſtimonies of the Eccleſiaſtical Writers in the Seventh Century.

XCVII. BUt to make it manifeſtly appear, that in the *Ages following* there was no *Obligation* put upon any Man, to obſerve either the pretended *Decrees* of *Innocent*, and *Gelaſius*, or the *Canon* of the *African Council*, and the *Catalogue* of S. *Auſtin*, (at leaſt not in that ſtrict ſence and acception, wherein they are all now produced by our Oppoſites, and urged againſt us,) but that the *Church* continued ſtill to obſerve the *Ancient Canon* of *Scripture* which the *Chriſtians* had received from the *Jews*, and which both S. *Hierom* and *Ruffin*, and the other *Old Writers* before them, had accurately delineated; we ſhall for this purpoſe take a view of the *Subſequent times* and the *Teſtimonies* of thoſe *Eccleſiaſtical Authours* that lived in them, and left any Record of this matter behind them, every one in their Order.

XCVIII. We have already ſeen that *Four Patriarchal Churches* have declared themſelves for us. 1. For the *Church* of *Jeruſalem* furniſhed us with S. *Cyril*. 2. The *Church* of *Alexandria* with *Athanaſius*. 3. The *Church* of *Antioch* with *Anaſtaſius*. 4. And the *Church* of *Conſtantinople* with S. *Gregory Nazianzen*, beſides many *Others* that depended upon thoſe ſeveral *Seas*. And if any credit may be given to the Writings of *Clemens*, the *Church* of *Rome* alſo hath furniſhed us with the firſt *Patriarch* and *Biſhop* ſhe had. But whether *his Teſtimony* be received or not

not; we are more assured that S. GREGORY the GREAT, who was another *Bishop* of that *Patriarchal See*, will give in his *Witness* and *Suffrage* for us.

An. Dom. 600.

XCIX. S. GREGORY then (as divers of the late *(a)* *Roman Writers* do confess,) hath herein declared himself to follow the *Canon* of the *Ancient Church* set forth by S. *Hierom* and the *Fathers* before him; when in his *Morals* being about to alledge a passage in the *Book* of the *Maccabees*, he first maketh an *Excuse* for it, and saith, *(b)* "That though it be not produced out of the "CANONICAL BOOKS of *Scripture*, yet it is alledged out of *such a Book*, as was published for the *Edification* of the *Church*. By which words he acknowledgeth, that *Some Books* of the *Bible* there are, which be not *Canonical*, and that *the Books* of *the Maccabees* are of *that Number*. And what can any Man desire to be be said more expressly?

a Vide Num. 100. versus finem.

b S. Gregor. Moral. Exposit. in Job. Lib. 19. cap. 17. (alias 13.) *De qua re* (Scilicet Elatione) *cavunda non in ordinatè facimus, Si ex Libris, licèt NON CANONICIS, sed tamen ad ædificationem Ecclesiæ editis testimonium proferamus.*

C. Yet because there are *Two pretences* made; *One*, that elsewhere he *Canonizeth* all the rest of the *Contested Books*; and *another*, that in this place he detracteth nothing in that behalf from the *Books* of the *Maccabees*, we will clear the way before us, and answer them both. 1. And First, for *all the other Books*, *Gretser* the *Jesuite*, (that contendeth for them,) will be our witness, "*(c)* That S. *Gregory* in all his "*Works*, maketh not any mention of the *Book* or "*History* of *Judith*. And if otherwhiles he nameth *Tobit*, it is but very seldom that he doth so, and most an end, under the Name of *(d)* *A certain Sage person*, (*e*) or a *certain Holy Man*, without any peculiar appellation, or citing of his *Book*; as likewise under the *same terms* he often alledgeth the sayings of the Books of (*f*) *Wisdom*, and (*g*) *Ecclesiasticus*; which are so far from being Terms proper to the *Canonical Writers* of *God's Divine Scriptures*, that many of the *Fathers*

c Gretser. def. cap. 7. *De Libro Judith NIHIL Prorsus dicit S. Gregorius in operibus suis.*

d S. Gregor. Moral. lib. 6. cap. 16. & Homil. 9. in Ezechiel.

e Idem, moral. l. 10. c. 4.

f S. Greg. Moral. lib. 3 cap. 11.

g Idem *Passim.*

Fathers both (*f*) *Greek* and (*g*) *Latin* give them not only to divers *Christian Authours*, but to the *Philosophers* themselves. And what if at some other time he maketh a more honourable mention both of *Ecclesiasticus* and the *Wisdom of Solomon*, attributing to them the title of (*h*) *holy Writings*? yet this lodgeth not those *Books* higher then in the *Second Rank* of *Scriptures*, that be of a lesser, imperfect, and doubtful Authority, as (*i*) *Funilius Africanus* said of them before; or as S. *Gregory* saith here himself in the place which we first alledged, that be *not Canonical*, but written only by wise and good men for *the Edification of the Church*. But *Coccius* built his *wall* with (*k*) *untempered Mortar*, when (*l*) he set up S. *Gregory* to cite the *Book* of *Syrach* under the Name and Authority of *Solomon* himself, alledging for this purpose his *First Sermon* upon *Ezechiel*, and pretending that these words (*My Son, despise not thou the Chastening of the Lord, neither be thou weary of his Correction,*) are to be found there quoted out of the *VII Chapter* of *Ecclesiasticus*; For neither is this Sentence in *Ecclesiasticus*, (being a Verse taken out of the (*m*) *Proverbs*,) nor is it to be seen in all S. *Gregories Sermon* upon *Ezechiel*; who in his (*n*) *Proeme* upon the *Canticles* acknowledgeth *Solomon* to be the Authour of no *Other Books* but those *Three* which we properly receive for his, and number among the true *Canonical Scriptures*. 2. For eluding the Authority, or Testimony, produced out of *S. Gregory* against the *Canonizing* of the *Maccabees*, *Monsieur du Perron*, or those that magnifie his *Reply* to *K. James* most, may not think to carry it away from us, by saying; (*o*) That S. *Gregory*, when he began first to write his *Morals* upon *Job*, was but yet a *simple Deacon*, and not *Bishop* or *Pope* of *Rome*, being at that time imployed as *Nuncio* at *Constantinople* among the *Greeks*. For first, if the

f Dion. Alex. Ep. 1. S. Basil. de Virgin. Nazianz. Ep. 126.
g Serm apud Aug. de decol. J. Bapt. Isid. Sentent. lib. 2. c. 10. Idem. de offic. Eccl. l. 2. c. 19.
h S. Greg. Moral. lib. 8 c. 28. & lib. 34. c. 12. Idem. in 1 Reg. li. 3. c. 6. & li. 5. c. 13.
i Num. 91.

k Ezech 13. 11.
l Cocc. Thesaur. l. 6. art. 17.
m Prov. 3. 11.
n S. Greg. Proem. in Cantic. Canticor.
o Card. du Perron Replique contre le Roy de la grande Bretagne, livre 1. chap. 50. p. 441. *Et quant à ce que S Gregoire le Grand, en son Comment sur Job, composé près de deux cent ans apres le Canon des Peres Africains citant les Livres des Maccab. ajoûste, Ores que NON CANONIQUES, &c. Cest dautant que la premiere minute de ce Comment fut faitte en Orient Car S. Gregoire n'estoit point encore Papa, lors qu'il compola premierement le Comment sur Job, mais Simple Diacre, exerceant à Constantinople le Nun iniure parmy les Grecs.*

Maccabees and the *like Books* had been held and believed to be *Canonical Scriptures* at *Rome*, (as *Cardinal Perron* supposed here they were, both at *Rome*, and all the *Western Church* over,) it is no way probable, that S. *Gregory*, who had all his life time before been brought up, and instructed in *that Church*, would have changed his belief so lightly as soon as he came into the *Eastern Church* among the *Greeks* at *Constantinople*; which had been at least a * *dissembling* in him and no *upright walking according to truth*. But he that durst there (*a*) oppose *Eupsychius* the *Patriarch*, and defend *another Point* of true *Belief* against him, would never (sure) have suppressed or dissembled *this* at *Constantinople*, if he had known it to be an *Article* or a *Principle* of their *Faith* at *Rome*; where we may therefore safely conclude, that no *such Article* was at that time *believed*. Nor will it serve the *Cardinal*'s turn here to say, "That S. *Gregory* was but a *Simple* "*Deacon* when he began first to write these his *Mo*-"*rals* in the *East*; for he(*b*)finished that *Book* in the *West*, and it was published, and(*c*)sent by him afterwards, even then when he was *Pope* of *Rome*, to *Leander* the Bishop of *Siville*; at what time, if there had been any such *Errour* in it at the *beginning*, he might have mended it at the *last*. But he put it forth at *Rome*, as he had wrote it at *Constantinople*; which is an evident Argument, that herein the *Western Church* differed not from the *East*. As little is it to the purpose, when the same *Cardinal* would evade this Testimony of S. *Gregory*, by pretending, "(*d*) That he "spake not here according to his *own mind*, but by "way of a *Case put* only, and not *granted*; so that "the sence should be, *Though the Books of the Maccabees*, "*and the rest of that Class, be not Canonical* (as indeed "they are,) *yet were they written for the edification of* "*the Church*. Which is a fine device of the *Cardinal*, if he

* Gal. 2. 13, 14.

a S. Greg. Moral. lib. 14. c. 29. Baron ad An. 586. Sect. 3.

b Baron. ad An. 586. Sect. 26.

c S. Greg. lib. 4. Epist. 46. & Baron ad An. 595. Sect. 71.

d Card. Perron. loco citato. *A ceste occasion donc parlant en Orient, des Livres des Maccabées, il ajoustè, par Forme de CASPOSE, & NON CONCEDE; Ores que Non Canoniques, &c. Ceste à dire, Lesquels Ores qu'ils n'fussent point Canoniques, neantmoins ont esté escrits pour l'edification de l'eglise.*

he could by this artificial Interpretation of his own, defeat us of S. *Gregorie*'s Suffrage. But that S. *Gregory* wrote his own judgment herein, and put not the matter as a *Caſe ſuppoſed* only (otherwiſe then he believed himſelf,) is too clear to be ſo conteſted by *Monſieur du Perron*, or any other that are of his party. For elſe, why ſhould S. *Gregory* make any (a) *Excuſe*, for citing theſe *Books* of *the Maccabees*? And why did he not in all the reſt of his *Works* ſo much as bring any one Sentence out of *thoſe Books?* as we cannot find he did, even then, when (they ſay) he was making his (pretended) *Dialogues*, and building his *Purgatory*. And therefore not only (b) *Ockam*, (who maintaineth our Cauſe, as we ſhall ſee hereafter,) but (c) *Catharin*, and (d) *Canus* themſelves (who are againſt it,) do all interpret S. *Gregorie*'s words in the ſame ſence that we do, and ſay, that he followed S. *Hierom*, and *other Fathers* herein, both for the *Maccabees*, and the reſt of *that Rank*. We conclude therefore; if it were lawful for S. *Gregory* to ſay, that *thoſe Books* were *not Canonical*, it is as lawful for us to ſay it. And if he that was *Biſhop* and *Pope* of *Rome* (to whom they attribute now more authority than ever he took to himſelf) might, and did, after the times of *Innocent*, *Gelaſius*, and S. *Auſtin*, and the *Council* of *Carthage*, deny the pretended *Canonization* of *theſe Writings*, why is it now maintained by our Oppoſites, that the *Church* had then *determined* the contrary? or why do they go about to bind us (upon pain of being *curſed* by them, and *excluded* from *all hope of Salvation*,) to receive ſuch definitions for the *Articles* of our *Faith*, which in S. *Gregorie*'s time were not yet received for the *common Opinions* of Men?

a S. Greg. loco citato. *Non inordinatè facimus, ſi ex Libris licèt Non Canonicis*, &c. (ut ſuprà) *teſtimonium proferamus.*

b Gul. Ockam dialog. part. 3. tract. 1. lib 3. c. 16. *Secundùm Hieronymum etiam in Prologo in Lib. Proverbiorum, & GREGORIUM in Moralibus, Liber Judith, Tobiæ, & Maccabæorum, Eccleſiaſticus, atque Liber Sapientiæ non ſunt recipiendi ad confirmandum aliquid in fide.*

c Catharinus, in Opuſc. de Libris Canon. *Beatus verò GREGORIUS auctoritate (ut opinor) Hieronymi motus, videtur concedere illos* (Maccab. &c. Libros) *Non eſſe CANONICOS, cùm tamen de eis producat teſtimonia. Excuſat autem illis verbis, Non inordinatè agimus, &c.*

d Melch. Canus, in locis. theol. li. 3. c. 10. Sect. Porro Quartum. & cap. 11. Sect. ad Quartum verò *Argumentum Quartum peculiare eſt, ut Maccabæorum Libri è numero Canonicorum expungantur. Nam Gelaſius Papa rejecit ſecundum Librum, ubi ſuprà commemoravimus, Beatus au-*

tem GREGORIUS, lib. Moral. 16. rejicit ambos. Rejicit Euſeb. Ricardus, Ockamus; ac S. Aug. contra Gaud. docet ab Eccleſia quidem eſſe receptos, ſed Non certâ fide.——At reſpondemus, Non id Modo in dubium vocare licet, quod B. GREGORIO, Euſtbio, atque Reliquis licuit aliquando dubitare

An. Dom. 620.

CI. Among the *Works* of S. *Austin* there are THREE BOOKS intitled, THE WONDERS of the SCRIPTURE, which though they be none of *His*, yet they seem to have been written about this time. In the two former Books are reckoned up *The Wonders* of the *Old Testament*, and in the Third those of the *New*. (*a*) The second of them so concludeth, that "the Books of the *Maccabees*, though containing divers "*wonders*, are nevertheless excluded out of the *Divine* "*Canon* of *Scripture*.

a Apud. Aug. l. 2. de Mirabilibus S. Scripturæ. *In Maccabæorum Libris, etsi aliquid Mirabilium numero inferendum conveniens fuisse ordini inveniatur, de hoctamen nullâ curâ fatigabimur: Quia* TANTUM *agere proposuimus, ut de* DIVINI CANONIS *exiguam, quamvis ingenioli nostri modulum excedentem, historicam Expositionem ex parte aliqua tangeremus.*

An. Dom. 630.

CII. In this Age likewise are extant The *Sermons* of ANTIOCHUS, whom *Sixtus* of *Sienna* (*b*) setteth forth to be a very well learned Man in the *Scriptures*. He was a *Greek* Doctour, and lived, at the time when *Heraclius* was Emperour, in the great Colledge of S. *Sabas*; but his *Sermons* (highly commended for their worth) are given us in *Latin*, by Dr. *Godfrey Tilman* a *Carthusian*. Where (*c*) in his *Prologue* discoursing parabolically upon the (*d*) *words* of *Solomon*, he compareth his *LX Queens* to the number of *those Books*, "which *we hold* to be of *Eminent Authority* in the "*Old* and *New Testament*. And though we are here advertised by (*e*) *Tilman* not to regard the number of "the *Books* (whereof he supposeth there be not so "many as LX in the *Bible*) but the *Dignity* and *Autho*"*rity* of them only above *others*. Yet if we calculate the *Canonical Books* of *both* the *Testaments* (as *Antiochus* and (*f*) some *other* of the *Greeks* did) we shall exactly find the number of LX. For setting apart the number of XXVII belonging to the *New Testament*, The 5. *Five Books of Moses*, 6. *Jos.* 7. *and Ruth* 8. *Sam.* 9. *Kings*, 10. *Chron.* 11. *Ezra and Nehem.* 12. *Esther*, 13. *Job*, 14. *The Psalter*, 15, 16, 17. *The Three Books of Solomon, and* 18. &c. *The sixteen Books of the* * *Prophets*,

b Sixt. Senens. Biblioth. l. 3. verbo Antiochus. *Vir in Divinis Scripturis valde eruditus.*

c Antiochus Prol. in Hom. in Biblioth. Patrum. Tom. 2. Edit. 2.

d Cant. 6. 8. *There are threescore Queens, &c.*

e Tilmanus in præfat. *Libros Bibliorum (eximiæ inter cæteros autoritatis) parabolicâ Collatione confert LX Reginis; cùm nentiquam totidem sint Libri. Cæterum non numerum hic attendit, sed Autoritatem sive dignitatem.*

f Philip. Solitar infra num. 125.

* Where if the XII *Jesser Prophets* be counted but for *one Book* (as the *Hebrews* reckoned it) this number of XXXIII will agree justly with their XXII.

phets, will furniſh us with the *reſt*, and make up the number of *Three and Thirty*, neither more nor leſs. So that here was no room either for *Tobit*, or them that follow in that *order*.

CIII. At this time lived ISIDORUS the Biſhop of *Siville* in *Spain*, and Scholar to S. *Gregory* the *Great*. In (*a*) *Three* places of his *Works* we may ſee what he hath written concerning the *Canonical Books* of *Scripture*. Where he ſetteth forth both S. *Hierom*'s and S. *Auſtin*'s *Catalogue*; and having firſt ſaid, (*b*) "That "the *Books* are divided into *Three ſeveral Orders*, that "is to ſay, The *Law* The *Prophets*, and the *Hagio-* "*grapha*; (reckoning them as S. *Hierom* did before in his *Prologue*) he addeth afterwards, (*c*) "That there "is a *Fourth Order* of *Books* among them, *which are* "*not in the Hebrew Canon* of the *Old Teſtament*. (And if they be not there, they can never be made any *Canonical parts* of *that Teſtament*, truly and properly underſtood.) Then he (*d*) reciteth the *Names* of thoſe *Books* that belong to this *Fourth Order*; ſaying no more of them, than (*e*) S. *Auſtin* did before whom he chiefly affects to follow in expreſſing the *honour* that the *Church* gave to them; which was to *number* them among the *Canonical Books*, to make *uſe* of them, and to *read* them to the people; but not to ſet them in an *Equal Rank* or *Authority* with them. As therefore S. *Auſtin* ought to (*f*) be ſo interpreted, that he may not be conceived in the *ſame place* and *period* to contradict himſelf, ſo is *Iſidore*. For otherwiſe his own words will be againſt him, where he ſaith expreſly, "(*g*) That as the *Holy Scripture* conſiſted of the *Old*

An. Dom. 636.

a Iſid. Hiſp. *ib.* 1. *de off. Eccl. c.* 11, *et* 12. *Lib. Proæmiorum in V. & N. T. eſt Libro* 6. *Origen. ſive Etym.*

b Idem Lib. 6. Originum, cap. 1. *Hebræi V. Teſt. juxta numerum Literarum ſuarum XXII. Libris accipiunt, dividentes eos in Tres Ordines, Legis ſcilicet, & Prophetarum & Hagiographorum.*

c Idem, Ibid. *Quartus eſt apud Nos Ordo V. Teſt. eorum Librorum, qui in Canone Hebraico non ſunt.*

d Idem, ibid. *Sap. Eccluſ. Tob. Judith, Libri Maccab. Quos licèt Hebræi inter APOCRYPHA ſeparent, Eccleſia tamen Chriſti inter Divinos Libros & honorat & prædicat.* Item, Lib. proæm. *Sap. & Eccluſ. propter quandam ſimilitudinem Solomonis titulo prænotantur. Libros quidem Tob. Jud. & Maccab. Hebræi non reicpiunt, Eccleſia tamen eoſdem inter Canonicas Scripturas enumerat.*

e Vide *Num.* 81. ubi S. Aug. *Supputatio temporum à reſtituto templo non in Scr. quæ Canonicæ appellantur, ſed in aliis invenitur, quos non Judæi ſed Eccleſiæ pro Canonicis habet.*

f Vide num. 80, & 81.

g Iſid. Hiſp. de Eccl. Off. l. 1. c. 11. *Conſtat autem eadem Sancta Scriptura è Veteri Lege & Nova. VETUS Lex illa eſt, quæ data eſt primùm JUDÆIS per MOYSEN & PROPHETAS, quæ dicitur VETUS TESTAMENTUM. Teſtamentum autem dicitur, quiâ idoneis Teſtibus, utique à PROPHETIS ſcriptum eſt atque ſignatum.*

"Law

"*Law*, and *the New*; so the *Old Law* was first given "to the *Jews* by *Moses* and the *Prophets*; and is "therefore called the *Testament*, because it was writ- "ten, signed and attested by the *Prophets*. (And if it were *signed* or *sealed* by *them*, there could be nothing *added* to it, as a *true part* of that *Testament*, when *they* were gone.) "Again, * That *Ezra* the *Prophet* set "forth and ordained *ALL* the *OLD TESTAMENT* "in *XXII Books*, according to the *number* of the *He-* "*brew Letters*; which were all (*a*) translated after his "time out of the *Hebrew* into *Greek*, by the *LXX In-* "*terpreters*, *Aquila*, *Theodotion*, and *Symmachus*; but "into *Latin* by S. *Hierom* only; whose *Edition* (be- "cause it was the *best*, that the *Latins* had,) generally "*all the Churches* received and used. And out of the *Hebrew*, they could translate no more *Books*, than *Ezra* left behind him in *Hebrew*, or were extant in *that Tongue*; as the *Books*, now in controversie were not: For as they were all written in the *Greek Tongue*, (at least no *Hebrew Copy* of them can be seen,) so who "were (*b*) the *Authours* that *wrote most of them*, neither "*Isidore*, nor *any* in his time, or since, ever knew. All which, is so clearly, and so truly said by him against the new *Roman* fancy, (for the upholding whereof he is otherwhiles produc'd,) that if elsewhere he seemeth to say any thing in favour of it, (be it to make (*c*) *Solomon* the *Authour* of *the Book* of *Wisdom*, or to (*d*) number *Ecclesiasticus*, and the rest of that 4th *Order* among the *Canonical Books* of *Scripture*,) either must he be understood, (as S. *Austin* was) to speak in a *Popular* and *large sence*, or else he will be made to *Contradict* and *revoke* his own words, (before recited;) which he * never did. For how can *these following Assertions* stand together

* Idem, ib. cap. 12. *Omnes autem hos Libros idem Ezras Propheta reparavit; Cunctaque Prophetarum volumina, quæ fuerunt à Gentibus corrupta, correxit; TOTUMQUE V. TESTAMENTUM in VIGINTI DUOS Libros constituit; ut TOT Libri essent in Lege, quot & Literæ habeantur.*

a Idem, ibid. *Primam post Ezram Editionem de HEBRÆO in Græcum LXX Interpretes ediderunt hos Libros meditari Omnium gentium Ecclesiæ primùm cæperunt, EOSQUE de GRÆCO in Latinum Interpretantes PRIMI ECCLESIARUM PROVISORES TRADIDERUNT Post hæc secundam Editionem Aquila, tertiam & quartam Theodotion & Symmachus ediderunt.—— De HEBRÆO autem in Latinum eloquium tantummodo HIERONYMUS Presbyter S. Scripturas convertit, CUJUS EDITIONE GENERALITER OMNES ECCLESIÆ usquequaque utuntur pro eò quod veracior sit in Sententiis, & clavior in verbis.*

b Idem, Ibid. *Præterea, Judith, & Tobiam, sive Maccabæorum Libros, qui Authores scripserint, minimè constat.* Ibid. *Librum Sapientiæ Solomonem Scripsisse probatur, &c.* *a* Idem, lib Proœmior. *Ecclesia tamen eosdem inter Canonicas Scripturas ENUMERAT.* * Vide Testimonium *Alcuini* de *Isidoro* infrà num. 108.

together in the ſame *Strict* and *Proper Sence*, ["*Solo-*
"*mon was the Authour of the Book of Wiſdom*; and yet,
"(*e*) *He was not the Authour of it. The Books of Wiſdom,*
"*and Eccleſiaſticus were Two of thoſe which the Hebrews*
"*had in Meeter*, and yet, (*f*) *the Hebrews had them not*
"*at all*,] Unleſs there be (as certainly there is) a *Propriety* of Speech in *One* of theſe ſayings; and a *Catachreſtical*, or *improper*, and *Popular Expreſſion* in the *Other*? The *Tale* thereof that was told him by a (*g*) *Quidem Sapientum*, that *the Hebrews once re-*
"*ceived the Book of Wiſdom among the Canonical Scri-*
"*ptures, till they had taken and put our Saviour to death*
"*but after that time rejected it out of the Canon, and for-*
"*bad it to be Read*, becauſe they perceived *that there was a plain Prophecy of Chriſt in it againſt them*, (which is one of *Cardinal* (*h*) *Perron*'s wiſe Arguments for the *Canonizing* of *this Book*,) if it be not miſtaken, and the *Hebrews* put for the *Helleniſt Jews* (who indeed numbred *that Book* at large among the *Canonical Scriptures*, and read it to their people) it muſt either go for a *Fable*, or *Iſidore* (being ſuppoſed by the *Cardinal* to believe it,) will never be reconciled to *himſelf*.

e Etymol 6. 2. *Libr Sapientiæ Philoni attribuitur.*

f Ibid. *Liber Sapientiæ apud Hebræos nunquàm extat* Idem de off. lib. 1. c. 12. *Librum autem Eccleſ. compoſuit filius Syrach, qui apud Latinos propter eloquii ſimilitudinem Solomonis* TITULO *prænotatur.* Ibid. *Solomon* (enim) *ſcripſit Prov. Eccleſ. et Cant. Canticorum.*

g Ib. *Hoc opus* (Sap.) *Hebræi, ut Quidam Sapientum meminit, inter Canonicas Scripturas recipiebant. Sed poſtquam Chriſtum interfecerunt, &c. legendum ſuis prohibuerunt.*

h Du Perron en ſa Replique, pag. 442.

CIV. Towards the end of this *Century* the Sixt GENERAL COUNCIL was held at *Conſtantinople*, and the QUINI-SEXT there in *Trullo*. The *Canons* whereof though in ſome other matters the late *Roman Writers* will by no means endure, becauſe they find there (*i*) *the Biſhop of Conſtantinople made Equal to the Biſhop of Rome*, (*k*) and *Prieſts Forbidden to be Separated from their Wives*, (beſides ſundry * *Decrees* more, that pleaſe them not,) yet when they ſeek for a Confirmation of the *Synod* at *Carthage*, (*l*)

An. Dom. 681, and 691.

Gratian. diſt. 16. c. 6. *Ex his colligitur, quòd VI. Synodus bis congregata eſt.* 1. *ſub Conſt. &c.* 2 *ſub Juſtin.* 2. *et Canones fecit.*

i Conc. Conſtant. 6. in Trullo. Can. 36.

k Ibid. Can. 13.

* Ib. Can. 3. 62. &c.

l Can. in locis lib. 2. cap. 10. *Hoc docet Concil. Carthag.* 3 *quod ſi provinciale fuit, tamen confirmatum eſt à Synodo in Trullo celebrata.* Gul. Bailius Jeſuita, in Catechiſm. tract. 1. q. 13. in App. *Conc. Carth.* 3. *Quod ab univerſali Eccleſia receptum eſt.*

they

they are willing enough to receive them, and to bring them forth, for their own advantage, as the *Canons* of an *Oecumenical Council*. But whether they receive them now, or no, (as many times (*a*) they are very angry against them) certain it is, that in *Gratian*'s time the (*b*) *Latin* Church acknowledged them; and in all times since they were first made, the (*c*) *Oriental* Churches received them into the Body of their *Canon Law*. It was a *Council* that consisted of CCXXVII Bishops who after the *Emperour* all subscribed it; and in their (*d*) *Second Canon* they confirm (among others) the Council of *Laodicea*, together with the *Canonical Epistles* of *Athanasius*, *Greg. Nazianzen* and *Amphilochius* (before cited,) which number the *Canonical Books* of *Scripture* only as *we* do, and exclude the *Rest* as not properly belonging to them. When therefore in the *Same Canon* they allow also the Council of *Carthage*, it cannot be, that their meaning was, instantly to *recall* and *contradict* themselves, (as the late *Roman* Writers, by alledging their Authority herein against us, would inforce them to do,) but that they understood the *Laodicean* Council to be taken in *One* sence, and the Council of *Carthage* in another; *this* extended, in a *large* acception of *Scripture*, to the *Ecclesiastical* Books; and *that* restrained, in a more *strict* and *proper* acception, to those Books only which be *Authentick* and *Divine*. For in *One* and the *Same* sence they cannot *both* be taken, nor *Confirmed* and stand together. Which will be made the clearer by the next Testimony out of *Damascen* who lived not long after this *Council* of *Trullo* or the *Quini-Sext* at *Constantinople*, and a little before the *VII.* pretended *General Council* at *Nice*, that in divers places acknowledged the *Canons* and *Constitutions* of it.

Baronius, *Binius* in notis *ad Can. Trullanos*; & *Alii* quàm plurimi inter quos ipse etiam Canus reperitur.

b Ut patet, dist. 16. cap. *Placuit.* cap. *Quoniam* c *Sixtam*: Et 27. q. 1. c. *Si quis Episcopus.* Et de Conf. dist. 1. c. *Jacobus.* Et ib. dist. 2. c. *Didicimus.* Et ibid. dist. 3. cap. *Sextam* Item, Extrà, de ætate & qual. ordinand. cap. *à multis.*

c Ut patet, in *Synod.* quæ dicitur VII Can. 1. & Act. 3, 4. & 6. Item, in *Nova canone Photii*, Passim; Ac apud *Balsamonem & Zonaram in Canones Trullanos.*

d Conc. VI. in Trullo. Can. 2. *Obsignamus etiam reliquos omnes Canones, qui à Sanctis & Beatis nostris Patribus positi sunt, id est. à CCC & XVIII Sanctis & Divinis Patribus qui Nicææ convenerunt, iisque qui Ancyræ, Neocæsareæ, Gangris, Antiochiæ, atque iis etiam qui in LAODICEA Phrygiæ; Præterea autem, &c. Similiter & iis qui CARTHAGINE, &c. Quinetiam Canones Dionysii Alex. Greg. Neocæsar. Athanasii, Basilii, Greg. Nyss. Greg. Nazianz. Amphilochi, &c.*

CHAP. X.

The Testimomies of the Ecclesiastical Writers in the Eighth Century.

GV. There are but *Two* considerable Writers in *this Age*, that have said any thing concerning our present Question; whereof one is *Damascen* among the *Greeks*, and the other *Venerable Bede* among the *English Saxons*; both of them being persons of great learning and renown. *Damascen* was a Priest of *Syria*, and wrote many Books; but those of the greatetst Note are his *Four Books of De Fide Orthodoxâ*, wherein he set forth the *Body of Divinity* in a far better *Method* and *Order* then had been seen before his time. And from him did *Peter Lombard*, and the *Schoolmen* of the *Latin Church* take their pattern. In the *last* of these *Four Books* he treateth of the *Canonical Books* of *Scripture*, and numbreth them as his *Ancestours* in the *Oriental Churches* had always done before him, firmly adhering to the *Hebrew Canon*, and (*a*) "compting but *Two and Twenty Books* "only, belonging to the *OLD Testament*, which he reciteth all in Order, without speaking so much as one word either of the *Maccabees*, or of *Judith*, or of *Tobit*; nor saith he more concerning the Books of *Wisdom*, and *Ecclesiasticus*, then that they are (*b*) "*Elegant* "*and Vertuous Writings, but not* to be *Numbred among* "*the Canonical Books of Scripture, having never been* "*laid up in the Ark of the Covenant.* In which passage he altogether followeth (*c*) *Epiphanius*. And yet (by the way) forasmuch as concerns the *Ark*

An. Dom. 720.

a Joh. Damascen. de fide Orthod. l. 4. c. 18. Ἰστέον, ὡς Ἕικοσι καὶ δύο βίβλοι εἰσὶ τῆς Παλαιᾶς Διαθήκης, &c. *Quæ* ad hunc modum vertit *Jac. Billius Sciendum est XXII Libros esse V. T totidem nempequot Hebraicæ linguæ Elementa sunt, ex quibus V duplicantur, atq; ita XXVII fiunt.*—— Cætera nihil opus est adscribi.

b Πανάρετος *autem, hoc est Sapientia Solomonis, & Sapientia Iesu filii Syrach,*—— *tametsi alioqui præclari & elegantes Libri sint, NON TAMEN ALIIS ADNUMERANTUR. NEQUE IN ARCA SITI ERANT.* Εὐάρετοι μὲν καὶ καλαί· ἀλλ' οὐκ ἀριθμοῖνται, οὐδὲ ἔκειντο ἐν τῇ Κιβωτῷ.

c Epiphan. lib. de Pond. & Mens. sup. a cital. Num. 64.

of the Covenant, if either *Epiphanius*, or *He*, be ſo underſtood, as that they intended it properly of the *Ark*, which was made by *Moſes*, and afterwards placed in the *Firſt Temple*, there is an Errour in it; For in *that Ark* there was no Other writing put, but (*a*) *The Two Tables of the Covenant*; and when the *Firſt Temple* was burnt, the *Same Ark* was loſt with it: yet very likely it is, that after the *Jews*, had built their *Second Temple*, and received their compleat *Canon of Scripture* from *Eſra*, and the *Prophets* that lived in his time, (*b*) they were careful to lay it up, and to keep it *there* for all ſucceeding Generations, in *Armario Judaico*, as (*c*) *Tertullian* calleth it; but this was different from the *Ark of the Covenant*, being only a *Reſemblance* of it. Howſoever, this is certain that neither *Damaſcen*, nor *Epiphanius* acknowledged any more *Canonical Books* of the *Old Teſtament*, then what the *Hebrews* held to be *Sacred*, and diligently preſerv'd among them. Which though † *Coc.* and ‖ *Coffeteau*, together with ſome other ſuch ſmall-wared men, as they be, are not willing to allow us, yet (*a*) *Clictovius*, and (*b*) *Canus*, and (*c*) *Covaruvias* and (*d*) *Ederus* deal more freely and ingenuouſly with us, confeſſing that *Damaſcen*, and many more be for us. (*e*) *Sixtus Senenſis* to prove that the *Wiſdom of Solomon* and *Eccleſiaſticus* are *both* of them *Canonical Books* of *Scripture*, (*e*) produceth this place of *Damaſcen* and corrupteth it with an * addition of his own, for that the *Chriſtians* were herein contrary to the *Jews*, *Damaſcen* never ſaid, nor any thing to that purpoſe. More ſincere are *they* (but now before cited,) who acknowledge it to be moſt true, that herein *Damaſcen* and the *Jews* were both of *one* mind. The (*f*) Excuſe

a Exod. 40. 20
2 Reg. 8. 9.
1 Chro, 5. 10.
2 S. Aug. de Civ. Dei, lib. 15. c. 23. *Canon Scripturarum Servabatur in Templo Hebræi populi, diligentiâ ſuccedentium Sacerdotum.*
c Tertul. lib. de hab. mul. 9.
† Coc. Theſaur. i. 6. art. 9.
‖ Coff. Apol.
a Com. in hunc locum Damaſc
b Loc. com. lib. 2. c. 10, & 11.
c Var. Reſolut. lib. 4 c. 14.
d Oceon. bibl. tab. 24.
e Sixt. Senenſ. bibl. lib. 8. hær. 9. *Quod autem Sapientia & Eccleſiaſticus ſint in Canone S. Scripturarum receptæ Demonſtratur Patrum Teſtimoniis. Johannes Damaſcenus utriuſque voluminis mentionem faciens lib. 4. de fide ſic ſcribit.* Παντὸς τοῦ δὲ *autem, hoc eſt Sapientia Solom. & Sapienti a Syrach virtuoſi quidem & boni Libri ſunt, ſed non numerantur, neque in Arca jacebant.*

* ET IDEO LICET APUD JUDÆOS NON NUMERENTUR, INTER FIDELES TAMEN MAXIMÆ AUCTORITATIS HABENTUR. *f* Canus, loc. com. l. 2. c. 11, *Reſpondeo* (*Damaſcenum cum reliquis*) *id eo tempore affirmâſſe, quo Res NONDUM erat Definita, quâ etiam ratione accuſamus Cæteros.* (Inter quos etiam & *Damaſcenum* protulit, c, 10.)

which

which *Canus* here pretendeth to make for him, (as if the *Matter* had never yet been determin'd in the *Church* before *Damaſcen*'s time, what *Books* were *Canonical*,) is altogether vain. For both the *Judaical*, and the *Apoſtolical* Church had *determin'd* it, and all the *Churches following* had ſubmitted to that *determination*; tho in the mean while, if we ſhould take *Canus* at his word, he would be taken by it in his own *Snare*: For if the Queſtion were not yet determin'd at the time when *Damaſcen* lived, he cannot with any colour ſay (as he doth often,) that either *Innocent*, or the *Council of Carthage*, or *Gelaſius* had determin'd it ſo long before. After all this, there is a (a) *Sermon* father'd upon *Damaſcen*, wherein the *Books* of the *Maccabees* are ſaid to be *Divine Scriptures*; but in the ſame *Sermon* the writings alſo of S. *Denys* are ſaid to be *Divine* and *Venerable* Books; (which yet never man lodg'd or numbred among the *Canonical Parts* of the *Bible*,) beſides, *this Sermon* is ſo full of fables and impertinences, that no wiſe or ſober man can ever take it, to be any part of his writing, whoſe Name it beareth. And yet they have nothing elſe to bring out of *Damaſcen* againſt us.

(a) Sermo de defunctis, *apud Damaſcen.*

CVI. VENERABLE BEDE (ſo ſtiled in the Council of (a) *Aix*,) Who was born and bred up, lived and died in the *Church* of *England*, yieldeth divers Teſtimonies, that he knew of *no Other Books* to be Received *there*, as the *Canonical Parts* of *Divine Scripture*, but what *we* Receive there alſo at this day in our *Publick Confeſſion* or *Articles of Religion*. For in his (b) *Commentary* upon the *Revelation*, he reduceth the *Books* of the *Old Teſtament* to the ſame Number, wherein both *Tertullian*, S. *Jerom*, and *Primaſius*, with others above cited, had repreſented them before;

An. Dom. 730.

(a) Conc. Aquiſgr. ſub Pipino Ludov. Pii filio. *Beda Venerabilis Doctor, & admirabilis*

(b) Beda in Apoc. 4. *Alæ animalium, quæ ſunt Viginti Quatuor, totidem V. T. libros inſinuant, Quibus Evangeliſtarum & ſulcitur Auctoritas, & Veritas comprobatur.*

before; and in his (c) *Commentaries* upon the *Kings* he doth as much; elsewhere making no other (d) *Division* of them, then into those *Three Classes* (commonly received by the *Hebrews*) of 1. *The Law.* 2. *The Prophets*, and 3. *The Hagiographa.* Besides, in his *Book* of *the Six Ages of the World*, (e) he followeth the Accompt of *Eusebius* (aforementioned) and remarkably distinguisheth the *Books* of the *Maccabees* from the *Divine Scripture*, coupling them with the writings of *Josephus*, and *Julius* the *African* which is an evident Argument, that he reckoned them not to be *Canonical.* And though he allegorizeth the History of *Father Tobit* (as he calls it,) where if he had held it to be a Book of *Canonical Scripture*, he might have taken occasion enough to have said it, yet in all his discourse there, he speaketh not a word to any such purpose. His *Commentaries* upon *Genesis* and the *Kings*, were sometimes falsly attributed to *Eucherius* the Bishop of *Lyons*; and howsoever * *Andrew Schott* imagined, that neither *He*, nor *Bede* was the Authour of them, yet we have more reason to believe the *Authour* himself, declaring both his own (f) *Country* and his own (g) *Writings* which were his Books of the *Tabernacle*, and the *Priestly Habits*, belonging to (h) *Bede*, and to none else.

c Id. l. 4. Comment. in Lib. Reg. *Duodecim Juga Boum XXIV Veteris Testamenti figuraliter accipiendi sunt Libri.*

d Idem, Lib. 3. Comment. in Genesin. *Tria Cavistra super Caput ejus, &c. quid aliud significant nisi TRIPARTITA ipsi populo concessa DIVINÆ LEGIS ELOQUIA LEGEM videlicet, & PROPHETAS, & HAGIOGRAPHA?*

e Beda de Sex Ætat. Mundi, tom. 2. *Huc usque DIVINA SCRIPTURA temporum Seriem continet Quæ autem posthæc apud Judæos sunt digesta, de LIBR. MACCABEORUM, & JOSEPHI, atque AFRICANI Scriptis exhibentur, qui deinceps universam Historiam usque ad Romana tempora prosecuti sunt.*

* Andr. Schottus præfat. in Euchar. Ludg. in Biblioth. Patrum. f Com. Angl. Gent.

in Lib. Reg lib. 3. cap. 22. g Com. in Reg. lib. 3. cap. 26. h Beda in Hist.

CVII. *Photius* in the beginning of his (i) *Bibliotheque* telleth us, that among other Books he had read an *Introduction* to the *Holy Scriptures*, written by a certain known Authour in those times under the name of ADRIAN; and he commendeth the *Book* to them that *study the knowledge of the Bible.* At the beginning of this (k) last Age this *Book* was set forth at *Auspurg.* And

i Phot. Bibl. Cod. 2. *Lecta est Institutio Adriani in S. Scripturam, utilis Liber est iis qui primùm studia S. Bibliorum aggrediuntur.*

k Anno 1602, per Dav. Hoeschelium.

And though we find no expreſs *Catalogue* in it of the *Canonical Books* of *Scripture* recited in their order, yet the Teſtimonies that he bringeth out of the *Scriptures* being very *many*, we find never a *One* produced out of *thoſe Books* that be now in debate; which is an evident ſign, that he held them not to be any parts of *Canonical Scripture*. We add *this Authour* to the end of this *Century*; for if *Photius* read him, he was at leaſt ſo *Ancient*, if he lived not in the *Age* before. *An. Dom.* 760. *Aut Circiter.*

CHAP. XI.

The Teſtimonies of the Eccleſiaſtical Writers in the Ninth Century.

CVIII. AT the beginning of this Age our Country-man ALCUIN lived in great honour and eſtimation of the World; who being brought up under *Venerable Bede* in the *Church of England*, was afterwards invited by *Charles the Great* into *France*, and there imployed as his chief *Tutour* in all Learning both Secular and Sacred. Among *other* of his *Works*, there is *One* that he wrote againſt *Elipantus* the Biſhop of *Toledo* in *Spain*; (*a*) who to maintain his *Errour* touching the *Adoption of Chriſt*, had produced for his proof a ſaying out of (*b*) *Eccleſiaſticus*; having no other *Scripture*, or proof out of all the *Canonical Prophets* to alledge for himſelf. The Anſwer that *Alcuin* returneth to this Proof, makes it clear, that *Eccleſiaſticus* was none of *An. Dom.* 800.

a Elipantus in Epiſt. ad Alcuinum, col. 915.

b Ecclus. 36. 14. Secundùm Editionem vulgatam. *Miſerere Domine plebi tuæ, ſuper quam invocatum eſt nomen tuum, & Iſrael, quem coequaſti Primogenito tuo.*

of the *Canonical Books* in *his Bible*. For first, (*a*) he tells *Elipantus*, "That the *Prophets of God* failed him, "whereof he had *never a one* to bring for the defence "of his *Errour*; And then, (*b*) that *the Book of the Son "of Syrach*, which he had produced, was both by S. *Jerom*'s and *Isidore*'s undoubted Testimonies, reputed "but an APOCRYPHAL, and a DUBIOUS SCRI-"PTURE; having not been written in the time of *the Prophets*, but in the time of the Priests only, under "*Simon* and *Ptolomie*. By which words it is manifest, that neither *Alcuin*, nor the *Church* of *England*, where he had been bred, nor the *Church of France*, where he (*c*) then lived, had any such belief concerning those *Apocryphal* and *Dubious Books* of *Scripture* (whereof *Ecclesiasticus* is but *One*,) as the *Church of Rome*, and her *Adherents* have had of them all, ever since the *Council of Trent* made them *Canonical* and *Equal* to the *Law* and the *Prophets of God*.

a Alcuinus adversus Elipantum, l. 1. col. 941. *Dum tuæ perversitati defecerunt in* PROPHETIS DEI *testimonia, Errori tuo convenientia, finxisti tibi* NOVUM QUENDAM PROPHETAM *dixisse, Miserere Domine, &c. Ecce falsitas in Nomine Prophetæ, Ecce perversitas in interpretatione Sententiæ & non frustra oportebat Novum Doctorem Novum sibi invenire Prophetam.*

b Ibid. *In Libro Jesu Filii Syrac hæc præfata Sententia legitur; quem Librum B. Hieronymus, atque Isidorus in.* APOCRYPHAS, *id est,* DUBIAS SCCIPTURAS *deputatum esse absque dubitatione testantur. Qui etiam Libr non tempore Prophetarum, sed Sacerdotum sub Simone Pontifice Magno, regnante Ptolomæo Evergete, conscriptus est.* c Abbas S. Martini Turonensis.

An. Dom. 810.

CIX. This that hath been said by *Alcuin*, will help us to another *Testimony* given for us in his time, and to understand it right, When CHARLES the GREAT, or some *other Ecclesiastical Men* under his Name, (that wrote the *Books of Images* in opposition to the *Greeks* and the *Second Council of Nice*,) made an open profession of the *Catholick Faith* which they had received from their Ancestours, and the *holy Fathers* of the *Church*. Of that *Faith* this was an *Article*, (*b*) "That "*they acknowledged the* OLD *and* NEW TESTA-"MENT, contained in that NUMBER *of* BOOKS, "which the Authority of the CATHOLICK CHURCH "had delivered to them. And *these* were *no other* then what *we* acknowledge our selves. For *Charlemaign* herein followed *Alcuin*'s doctrine, to whom he had

b Car. Magnus. de Imaginibus, sub initium Lib. 3. *Confessio fidei Catholicæ à Sanctis Patribus acceptæ. N. & V. Testamentum recipimus in Eorum Librorum* NUMERO, *quem S. Cathol. Ecclesiæ tradidit Auctoritas.*

had committed the care of ſetting forth the *Bible*.

CX. At this time NICEPHORUS was Patriarch of *Conſtantinople*; whoſe *Chronologie* is extant, as it was ſet forth of old by *Anaſtaſius* in *Latine*, and not long ſince by *Camerarius*, and *Contius*; The *Greek* Copie of it is to be ſeen at the end of *Scaliger*'s Notes upon *Euſebius*, and among the leſſer works of *Pithoeus*. (*a*) In this *Chronologie* he numbreth the *Books* firſt, that are received by the *Church* for certain and *Canonical Scriptures*; afterwards he addeth both (*b*) them that are *contradicted* or doubtful, and them that are (*c*) *meerly Apocryphal*; herein following S. *Athanaſius*, before alledged. *An. Dom.* 820.

a Niceph. Patr. CP. Canon Scripturarum ex veteri Codice. Καὶ ὅσαι εἰσὶ θεῖαι γραφαὶ, &c. *ſunt Divinæ Scripturæ, quæ recipiuntur ab Eccleſia, & Canonizantur.*

Γένεσις, Ἔξοδος, &c. Et quùm enumeraſſet, ſubdit. Ὁμοῦ τῆ παλαιᾶς διαθήκης βιβλία κϛ. *Simul Veteris Teſt. ſunt Lib. XXII.* *b* Ib. Καὶ ὅσαι ἀντιλέγονται, &c. *Et qui tradicitur, & non recipiuntur ab Eccleſia.* 1 *Maccab.* 2. *Sap.* 3. *Eccluſ.* 4. *Pſalm. & Cant. Sal.* 5. *Eſther.* 6. *Ju.* 7. *Suſanna.* 8. *Tob.* cibid. Καὶ ὅσαι εἰσὶν Ἀπόκρυφοι. *Itinerarium Petri &c.*

CXI. RABANUS MAURUS the Arch-Biſhop of *Mentz*, and Scholar of *Alcuin*, altogether followeth *Iſidore*, and (*a*) tranſcribes him. *Iſidore* and S. *Ferom* are (*b*) ſaid by *Alcuin* to be both of one mind; and we may well number them *All* for our *own Witneſſes*; for as *Iſidore*, ſo is *Rabanus* to be underſtood. *An. Dom.* 820.

a Rab. Maurus de Inſt. cleric. l. 3. c. 5. *b* Supra, num. 108.

CXII. *STRABUS* the Benedictin, who firſt wrote the *Ordinary Gloſs* upon the *Bible*, was Scholar to *Rabanus*; and writing upon S. *Ferome*'s (*b*) *Prologues* there placed before the OLD TESTAMENT, (wherein, according to the *Copies* then in uſe, the Book of *Tobit* is ſaid to be *ſeparated* from the *Divine Scriptures*, and numbred among the *Hagiographa*,) he findeth fault with the *Tranſcribers*, and ſaith, that *Tobit* is to be ſet among the *Apocryphal Books*, and not *An. Dom.* 835.

b Strab. in Gloſ. ſuper Prol. Gal: *Iſte Titulus Lectori Peritiam præſtat, ut valeat diſcernere, qui Libri apud Hebræos in Canone recipiantur, quive inter Apocrypha deputentur.* Et ſuper Prol. in Tobiam, *Librum Tobiæ Hebræi de Catalogo Divinarum Scripturarum ſecantes, iis quæ Hagiographa memorant, mancipârunt. Potius* (inquit) *& verius diviſſet APOCRYPHA, Vel LARGE accipit HAGIOGRAPHA, quaſi SANCTORUM SCRIPTA, & non de NUMERO Illorum NOVEM, quæ propriè dicuntur HAGIOGRAPHA; quæ ſunt de NUMERO Catalogi, h. e. de numero XXII Librorum, conſiſtit in PENTATEUCHO, & octo Prophetis, & IX Hagiographis.*

among

among the *Hagiographal*, (properly so called,) whereof there be but *Nine*, the whole Number of the *Canonical Books* being no more then XXII in all.

CXIII. AGOBARDUS was now Bishop of *Lyons* in *France*; who in his (a) *Discourse* of the *Levitical Priviledges*, taking occasion from the Number wch *Moses* & *Aaron* by Gods commandment had made of them in the Desert, saith expresly, That of the *Old Testament* there are but *XXII Books* of *Divine Authority*. Wherein he clearly maintaineth the Doctrine of *Josephus*, and the *Greek Fathers*, together with the *Prologues* of S. *Jerom*, and the *Article* of the *Church of England*.

An. Dom. 835. a Agobard. de Privil. & jure Sacerd. *Omnes Levitæ quos numeraverunt Moyses & Aaron juxta præceptum Domini* ——*fuerunt XXII millia, sicut XXII sunt Libri DIVINÆ AUCTORITATIS in V. T.*

CXIV. ANASTASIUS BIBLIOTHECARIUS, and an Abbot of *Rome*, did not only translate, but (b) amplifie the words of *Nicephorus* (c) (before recited) in his *Chronologie*, as knowing well, that neither the *Maccabees*, nor *Wisdom* nor *Ecclesiasticus*, nor *Susanna* nor *Judith*, not *Tobit*, were received for any *Canonical Books* by the *Church*.

An. Dom. 850. Anastas. Bibl. apud. *Pithœum*, in opusc. p. 16 *Et qui V. T. sunt quibus contradicitur*, (*& NON RECIPIUNTUR AB ECCLESIA*) 1. *Maccabaici Tres.* 2. *Sapientia Solomonis.* 3. *Sap. Jesu filii Syrach, &c.* Ut suprà. c Num. 110.

CXV. AMBROSIUS ANSBRERTUS, commended by (c) *Sigebert*, *Trithemius*, and *Sixtus Senensis*, for a person *very Learned* in the *Scriptures*, shall end this *Century*. Who in his (d) *Commentary* upon the *Apocalyps* receiveth no more *Books* into *Canonical Authority* of the *First Testament*, then these already named had done before him. For the Number of XXIV maketh no difference from the former Accompt of XXII, the one joyning the Book of *Judges* with *Ruth*, and the Prophecy of *Jeremy* with the *Lamentations*; the other reckoning them apart, every one by themselves; but *both* excluding the same Books that *we* exclude from the Authentick and True *Canon* of *Divine Scripture*. And in this Age there are no other *Ecclesiastical Authours* to be found, that have said any thing to this *particular Question*.

An. Dom. 890. c Sigeb. Trith. & Sixt. Sene. Scriptoribus d Amar. Ansbert. in Apoc. l 3 *Quia Prioris Testamenti Ecclesia XXIV Libris utitur quos & AUCTORITATE CANONICA Suscepit, in quibus etiam N. T. revelatum agno scitur, idcirco in XXIV Senioribus Ecclesia figuratur Ideo enim est N. T. prædicatio fructuosa, quia ex Veteri roboratur: tanquam Scilicet ab eisdem trabat Numerum Ecclesia, quibus in Sanctitate perficitur.*

CHAP.

Chap. XII.

The Teſtimonies of the Eccleſiaſtical Writers in the Tenth and Eleventh Centuries.

THeſe *Two* were very obſcure *Ages*, and had but *few Writers* in them. Yet both the *One* and the *Other* will afford us their *Teſtimony*, and let us know, that they ſtill continued the common diſtinction, which had always been received in the *Church* between the *Canonical* and *Eccleſiaſtical* Books of *Scripture*.

CXVI. In the Tenth Age we have RADULPHUS FLAVIACENSIS, a Divine of high accompt both with (*a*) *Trithemius* and *Sixtus Senenſis*, for his abilities in all kind of Learning, but ſpecially for his knowledge of the *Holy Scriptures*; who in his *Commentary* upon (*b*) *Leviticus*, ſpeaking of the *Hiſtorical Books* of the *Old Teſtament* that are of *abſolute* and *perfect Authority* in the *Church*, maketh an expreſs (*c*) *Exception* againſt the Books of *Tobit*, *Judith*, and the *Maccabees* as being none of that *Number*, but belonging to an *inferiour* ſort of Books, that were of a *leſſer* and *imperfect* Authority. Nor will it be any Argument either againſt him, or us, if it ſhould be objected, that in the ſame place he mentioneth the Books of *Wiſdom* and *Eccleſiaſticus* to be written in the like *Stile* with the *Proverbs* and the *Canticles*, for the like *Stile* makes them not of the like *Authority*, no more then the *Hiſtories* of *Tobit*, *Judith* and the *Maccabees* made

An. Dom. 910.

a Trithem. & Sixt. Sen. de Scr. Ecc.

b Sixt. Sen. l. 4. *Quem Librum ità diſerté, piè, & eruditè per omnia explicavit, ut in comparatione ejus cæteri ejuſdem Libri Expoſitores minimè expoſuiſſe videantur.*

c Radulph. Flav. in Levitic. initio Libri 14. *Nam Tobias, Judith, & Maccabæorum Libri, quamvis ad inſtructionem Eccleſiæ legantur, PERFECTAM tamen non habent AUCTORITATEM.*

made them *Authentick* or *Canonical Histories* of the *Old Testament*.

An. Dom. 1050.

CXVII. In the Eleventh Age we have HERMANNUS CONTRACTUS, an Authour of great credit and approbation in the World. Who in his (*b*) *Chronicle*, following the Doctrine of *Eusebius*, S. *Ferom*, and *Venerable Bede* before him, placeth the *Maccabees* with the Histories of *Josephus* and *Julius Africanus*, separating them all from the *Books* of *Divine Scripture*; whereof if the *Maccabees* had been part, why are they here Oppos'd one to the other? But with him the *Canonical Scriptures* went no further then the time of *Nehemias*. And in the *Age* but one before him, (*c*) ADO the Bishop of *Vienna* (whom we there omitted) said as much as *He*.

b Herm. Contract. in Chron. de Sex. Mundi Ætatibus, ad An. Mundi, 3529. *Hucusq; DIVINA SCRIPTURA temporum seriem continet: quæ verò post hæc apud Judæos sunt gesta, de Libr. Maccabæorum, Josephi, & Africani Scriptis exhibentur.*

c Ado Vien. (*qui floruit An. Dom.* 879.) in Chronico Ætate 5.

An. Dom. 1090.

CXVIII. Towards the end of this *Eleventh Century* GISELBERTUS (*d*) was Abbot of *Westminster*, and wrote that *Altercation* between the *Synagogue* and the *Church*, which was not long since set forth in Print at *Cologne*. In this Book we have likewise his *Testimony* "(*e*) That the *Old Testament* consisted of *Two* & *Twen-*"*ty* Volumes, and was distinguished into the *Law*, the "*Prophets*, and the *Hagiographa*. For *other Books* of *Scripture* he knew none, that were properly *Canonical*.

d Trithem. in Chr. Hirsaug. & in Libr. de Scriptor. *Claruit his temporibus in Anglia Gisselbretus Abbas Westmonasterii B. Anselmi Discipulus, Vir tam in Divinis Scripturis, quàm in Secularibus egregiè doctus, qui inter cætera sui ingenii monumenta Scripsit contra Judæos l. Atercationem, &c. non inelegantur.* e Gisselb. Altercatio, cap. 1. sub finem. *Veteris Testamenti XXII. sunt Volumina; & distinguuntur in Legem, Prophetas, & Hagiographa.*

CHAP.

CHAP. XIII.

The Teſtimonies of the Eccleſiaſtical Writers in the Twelfth Century.

CXIX. IN the beginning of this Age ZONARAS wrote his *Commentaries* upon the *Canons* that were then received by the *Greek Church* Where reciting the *Canon* of the Council of *Carthage*, concerning the *Books of Scripture*, which they appointed publickly to be *Read* in the *African Aſſemblies*, he ſetteth this *Scholie* upon it; (*a*) That the beſt *Rule* whereby to know what ought to be *Read* in the *Eaſtern Church* (for among them he lived,) is to have recourſe to the *Apoſtles Canons*, the *Council* of *Laodicæa*, and the *Canonical Epiſtles* of S. *Athanaſius*, *Greg. Nazianzen*, and *Amphilochius*; who had given them their (*b*) *Rules*, as they received them from the *Apoſtles* and their *Succeſſors*, for that purpoſe long before. *An. Dom.* 1118.

a Zonar. in Canones Conc. Carth. Can. 27. Περὶ τοῦ τίνα δεῖ ἀνώγνωσκεσθαι βιβλία ἐπ' ἐκκλησίᾳ, &c. *Quos Libros legere in Eccleſia oporteat, & Apoſtolorum Canon, & Laodicenæ Synodi Can. 59. & Magnus Athanaſius, (dum qui Libri legendi ſint omnes enumerant,) & Magnus Gregorius Theologus, & Sanctus Amphilochius demonſtrant.* *b* Suprà citat. Num. 55, 59, 66, 67.

CXX. In the Churches of *Germany*, at this time was RUPERT Abbot of *Tuits*; a very (*c*) grave and learned Authour; and though (*d*) Cardinal *Bellarmin*, and ſome other later Writers in the Church of *Rome*, lay the common aſperſion of an *Heretical* or *Erroneous Doctour* upon him, becauſe he agreeth not with them in their *New Doctrine* of *Tranſubſtantiation* in the *Sacrament*; yet (*e*) *Pererius* more ingenuouſly acknowledgeth and commendeth him for a *good Catholick*. Of the *An. Dom.* 1120.

c Honor. Auguſtod. de lumin. Eccl. Sixt. Sen. Bibl. lib. 4. *d* Bellarm. de Scr. Eccl. ad An. 1119. & li. 3. de Sacr. Euchar. cap. 11. & 15. Aub. Miræus & alii. *e* Perer in gen. c. 2. ver. 8. q. 5. Sect. 44.

Book of Wiſdom this RUPERTUS writeth expreſly, (*a*) *That it is not in the Canon*; & to a Sentence brought out of that *Book*, he anſwereth plainly "*That it is no* (*c*) *Canonical Scripture.* By which Anſwer the Books of *Tobit* and *Judith*, and the *Son of Syrach*, and the *Maccabees*, are likewiſe excluded; for they belong no more to the *Authentick Canon* of the *Bible*, then the *Book of Wiſdom* doth. Again, in his diſcourſe upon the XXIV *Elders* in the *Revelation*, though (*b*) he applieth them to the *XII Judges of Iſrael*, and the *XII Apoſtles of Chriſt*, yet there he approveth of the other Interpretation, (often before alledged out of the *Ancient Fathers*) which herein alludeth to the *XXIV Books* of the *Old Teſtament.* And how could he approve of *that Number*, if *that Number* of *Books* had been *defective*, or the *New Roman Catalogue* held then to be *Canonical?*

a Rupert. in Gen. l. 3. cap. 21. *Verùm hæc Scriptura* (de Libro *Sapientiæ* loquitur) *neque de Canone eſt, neque de Canonicâ Scripturâ ſumpta eſt Sententia hæc.*

b Idem in Apoc. 4. lib. 3.

An. Dom. 1125.

CXXI. HONORIUS, a Prieſt of *AOUSTUN* in the Dutchie of *Burgundie*, was contemporary to *Rupertus*, and ſet forth many Works, which are mentioned by himſelf in the end of his Book *De Luminaribus Eccleſiæ*, or the *Writers of the Church.* Among others his *Expoſition of Davids Pſalter* is one; in the *Preface* whereof he (*c*) divideth the *Scriptures* of the "*Old Teſtament* into *Three Parts*, the *Law*, or the *Hiſtory of Moſes*, the *Prophets*, and the *Hagiographa*; placing the *Pſalter* in order among the laſt. And herein he followed S. *Ferom*, and the *Ancient Canon* of the Church.

c Honor. Auguſtodunenſis, Præm. in Pſalt. *SCRIPTURA V. T. Spiritu Sancto authore, à Prophetis Scribitur, & in* TRIA, *id eſt, Hiſtoriam (ſive Legem Moyſis) in Prophetiam, & in Hagiographiam dividitur.*

An. Dom. 1130.

CXXII. PETRUS MAURITIUS the Abbot of *CLUGNY* in *France*, was alſo in great accompt at this time, highly (*d*) favoured by Pope *Eugenius*, and a ſpecial friend to S. *Bernard.* He wrote many Treatiſes, collected, and ſet forth together in the *Bibliotheca Cluniacenſis* at *Paris.* In his *Diſcourſe* againſt the *Jews* (*e*) he rejecteth, all they can alledge as any *Authentick Teſtimony* for themſelves, which is not in their *Sacred*

Canon

d Baron. ad an. 1145. Sect. 34. & 1126. Sect. 11. & 1136. Sect. 10.

e Petrus Cluniacenſis in Tract. contrà Judæos, c. 5. *Extrà Sacrum Canonem veſtrum quicquam vos pro Authentico ſuſcepiſſe, vel ſuſcipere, Non approbo.*

Canon of *Scripture*. In his *Epiſtle*, or *Treatiſe* againſt the *Petrobuſians* he refuteth *five ſeveral Heads* of their doctrine, among which the *firſt* was, their *Denial of Baptiſm* to *Infants*. And becauſe *(a)* the fame went "That they *detracted* much from the *Majeſty* of the "*Scripture Canon*, contained in the *Books* of the *Old* "and *New Teſtament*; he proveth the *Divine Authority* of *every Book* in particular, to them, one after another, reckoning *no more*, then are in the *Hebrew Canon*, and ſpecified in S. *Ferom*'s *Prologue*. He endeth the *Old Teſtament* with the Book of *Eſther*, (which is otherwhiles compted as an Appendix to *Nehemiah*,) And after all the *Authentick Scriptures* of that *Teſtament* though he *(b)* addeth thoſe "*other Six* of *Wiſ*- "*dom*, *Eccleſiaſticus*, *Tobit*, *Judith*, and the *Maccabees*, "as Books very *uſeful* and *commendable* in the *Church*; yet he ſaith expreſly of them, "that *they are not to be* "*placed* in the ſame *ſublime* and *equal dignity* with *the reſt*, that he had mentioned before; and thereby plainly diſtinguiſhing between the *Divine Canon* of *Scripture-Books*, and the *Eccleſiaſtical*, thereunto *(c)* annexed, for the uſe and benefit of the *Church*. And, that which is remarkable, he maketh this diſtinction between them, even in that very place where he bringeth in the 2d *Book* of the *Maccabees*, as a Teſtimony againſt the *Petrobuſians*, upon the point, then in controverſie about *(d)* *Prayers*

a Idem In Epiſtola contrà Petrobuſianos. *Famâ vulgatum eſt, vos Majeſtati V. & N. T. quæ jam ab antiquo totum orbem ſubdidit, detrahere.* ——*Quidem vos* TOTUM DIVINUM CANONEM *abjeciſſe affirmant. Alii* QUÆDAM *ex* IPSO *vos ſuſcepiſſe contendunt. Nolo vos culpare de incertis, quia fallaci rumorum monſtro non facilè aſſenſum præbere debeo; ſed neceſſario* TOTUM CANONEM *qui ab* ECCLESIA *ſuſcipitur vos ſuſcipere debere, certis Auctoritatibus probabo.* Deinde enumeratis ſingulis, *ultimus* (inquit) *in Hagiographis, hoc eſt, Sanctæ Scripturæ Libris, ſequitur Liber* ESTHER, *cui Auctoritas aliorum Hagiographorum auctoritatem confert: Si enim illi ab Hebraica veritate originem trahentes hunc ſocium, & paris auctoritatis in eodem*

Hebraico Canone habuerunt; ſequitur, quia nullo eorum Librorum excepto, OMNES PARI MODO *ſuſcipi debuerunt. Sed non ſolum* CHRISTIANIS, *ſed & ipſis* JUDAICIS *literis atteſtantibus Omnes juxta* SUPRA-SCRIPTUM ORDINEM *Libri à Libro Job uſque ad Hunc Librum Eſther, eo ſcilicet non excluſo, ſed addito, paris auctoritatis ſunt, &c.* *b* Ibid. *Reſtant poſt hos* AUTHENTICOS *S. Scr. Libros SEX non reticendi Libri Sap. Eccleſiaſtici, Tob. Jud. & uterque Maccab. Libri: qui etſi ad* SUBLIMEM ILLAM PRÆCEDENTIUM DIGNITATEM *pervenire non potuerunt propter laudabilem tamen & per neceſſariam doctrinam ab Eccleſia ſuſcipi meruerunt. Super quibus vobis commendandis me laborare opus non eſt. Nam ſi Eccleſia alicujus precii apud vos eſt, ejus auctoritate aliquid, ſaltem* PARUM QUID, *à vobis ſuſcipiendum eſt.* *c* Ibid. *Succedat tamen Sacrorum Librorum auctoritas, & tàm* CANONES DIVINI, *quàm* ALIORUM VOLUMINUM EI COHERENTIUM, *& ab Eccleſia traditorum clariſſimus ſonus.* *d* Ibid ——*Quas hæretici quidam, & Catholici noſtri temporis negarunt* (*viz. preces*) *pro Mortuis.*

For

For the dead: Which he would never have done, but that he knew full well, *the Church* in his time held none of *thoſe Books* to be *Canonical Scripture*. But(*g*) *Pope Pius* the fourth, and his *New Workmen* in the *Church* at (*h*) *Trent* have broken down this *Partition wall* between the *Divine* and the *Eccleſiaſtical Canon*, which *all Ages* kept up, before them.

Anno Dom. 1140.

CXXIII. HUGO *de* S. VICTORE, a *Canon Regular*, and a *Saxon* by Nation, was about this time Abbot of S. *Victor*'s at *Paris*; whoſe knowledge in the *Scriptures* hath(*i*) been held equal to S. *Auguſtine*'s, and his Authority (*k*) at the *Sorbon* ſet above *Thomas Aquinas* himſelf. It is confeſs'd by (*l*) *Serarius* the Jeſuite, that this *Abbot* was altogether of our mind in ſetting forth the *Canon of Scripture*. For in divers places of his *Works* he doth formally and amply maintain, that there are no more Books of the *Old Teſtament* then we now receive (as *He* and the *Church* in his time did) for *Divine* and *Canonical*. (*m*) *Five* ſeveral times he ſetteth down the *Catalogue* of them all; whereof it will be ſufficient here to conſider *Two*. In his(*n*) *Book* of *Sacred Writers*, having firſt begun to ſay "That *all Divine Scripture* is contain'd in *Two Teſta*-"*ments*, the *Firſt* whereof comprehendeth the 5 *Law* "*of Moſes*, the 8. *Prophets*, and the 9. *Hagiographa*; he enumerateth them every one in order, as S. *Jerom* doth in his *Prologue*; "concluding, that they make "altogether XXII in *Number*. Whereunto he(*o*) ſubjoyneth thoſe others of *Wiſdom*, *Eccleſiaſticus*, *Tobit*, *Judith* and the *Maccabees* with this note upon them, "That though they be *Read* and *Uſed* in the *Church*, "yet they are *not written* in the *Canon*: computing

g In bulla profeſſionis Fidei.
h Seſſ. 4.

i Trithem. in Chr. Hirſuagienſi.
k Artic. Pariſien. contrà Joh. de Monteſono.
l Serar. in Tobiam, Proleg. 5. & in Mac. cab. præloq. 3.
m Hugo. de Sancto Vict, *Tom* 1. *de Scripturis, & Scriptoribus Sacris, c.* 6. *Tom.* 2. *Excerptionum priorum lib* 2. *c.* 9. *Tom.* 3. *Eruditionis didaſcalicæ, lib.* 4. *c.* 2. Item, *Erud. Theolog. in ſpec Eccleſiæ, c.* 8. Item, *Prologo in Libr. de Sacram. cap.* 7.
n Hugo de S. Vict. de Scripturis & Scriptor. Sacris, cap. 6. *Omnis Divina Scriptura in duob. Teſtamentis continetur, veteri videlicet & novo: V. T. continet Legem, Prophetas & Higiographa*; &c. Enumeratis

Libris ſingulis, concludit. *OMNES ergo ſiunt Numero XXII* o Ibid. *Sunt præterea alii quidem Libri, ut Sapientia Salomonis, Liber Jeſu filii Syrach. & Judith, & Tobius, & Libri Maccabæorum, qui leguntur quidem, SED NON SCRIBUNTUR IN CANONE.*

(*a*) them

(*a*) them among the Writings of S. *Ambroſe*, S. *Auguſtine*, and *other Fathers* of the *Chriſtian Church*; which were otherwhiles *publickly Read* in Aſſemblies, as well *as they*. In the ſame Book (*b*) he calleth them (as we uſually do now) *Apocryphal Writings*; and in another, (*c*) ſuch as have *no Canonical Authority*.

a Ibid. *S. Patrum Scripta, id eſt Hieronymi, Auguſtini, Ambroſii, Gregorii, Originis, Bedæ, & aliorum Doctorum, in Textu Divinarum Scripturarum non computantur; quemadmodum in V. T. ut diximus, quidem Libri ſunt, qui NON SCRIBUNTUR IN CANONE, & tamen leguntur, ut Sapient. Solom. & cæteri. b* Ibid cap. 12. *Apocryphi ſunt. c* Erud. in Spec. Eccl. cap. 8. *Sunt in V. T. alii Libri, qui leguntur, ſed in Canone Auctoritatis non ſcribuntur, ut Liber Tobiæ Judith, &c*

CXXIV. Contemporary to him was RICHARDUS *de* S. VICTORE, a Scottiſh man, and a *Canon Regular* in the ſame Abby of S. *Victors* at *Paris*, where he was ſometimes likewiſe the *Prior* among them; Many learned and excellent writings of his are extant, and among the reſt his *Collections*, or (*d*) *Four Books* of *Excerptions*, wherein he followeth his fellow *HUGO* for (*e*) the *Number* of the *Canonical Books* of *Scripture* in all things, adding with him, that the others of *Wiſdom*, *Eccleſiaſticus*, *Tobit*, *Judith* and the *Maccabees*, had not the *Authority* of the *Canon*, though they were priviledged to be *Read* in the *Church*. Which is the ſame thing that *We* ſay ſtill in our *Articles of Religion* S. *BERNARD* giveth us no *particular Catalogue* of the *Scriptures* in all his *Works*: but he lived in great *amity* and *unity* with theſe *Three laſt Authours*, and we may juſtly preſume, that neither *He*, nor any *Doctour* of the *Church* in his time was of other mind.

Anno. Dom. 1145.

d Qui illa ab omnibus attribuuntur, præter unum *Bellar. lib.* de *Scriptor*, ubi abſque cauſa probabili de Authore ambigit.

e Rich. de S. Vict. Excerpt. l. 2. c. 9. *Libri V. T. ſunt XXII. Alii non habentur in Canone; tamen leguntur, ut & Scripta Patrum, Hi ſunt Sapient. Ecclus. Tob. Jud. & Libri Maccab.*

CXXV. Among the *Greeks* in this Agelived PHILIP the SOLITARIE, whoſe *Rules of Chriſtian Life* we have in the *Cologne-Bibliotheque* of the Ancient writers, publiſhed and tranſlated by *Pontanus*, together with the Notes that *Michael Pſellus*, *Phialite*, and *Gretſer* made upon that Treatiſe. (*f*) Wherein he re-

Anno. Dom. 1145.

f Philip Solp. Dioptræ ſive Regulæ, l. 4. c. 19. *Ità per gratiam docefacti, purgati, & Spiritu corroborati Sermones Divinos ediderunt, & Libros Omnes numera Sexaginta compoſuerunt, XXVII N. T. & reliquos V. T.*

duceth

duceth the *Books* of the *Old* and *New Teſtament* to the Number of *Sixty*. From which number taking XXII. belonging to the *New Teſtament* (for ſo many there are,) the Remainder will be but XXXIII for the *Old*. And out of that *Number* as we made the Accompt clear (*a*) before) muſt our *Apocryphal Books* neceſſarily be excluded. For the Cavil of (*b*) *Gretſer* againſt that Accompt, is grounded upon nothing elſe, but the negligence of the *Printers*, or the falſe Copy that *Phialite* and (*c*) *Pontanus* followed, when they change *one Number* into *another*, and divide *Sixty* into XLVI of the *Old Teſtament*, and XXVII of the *New*; which is XIII more than the *whole* will contain.

a Suprà, num. 102. in Antioch.

b Gretſ. def. l. 1. c. 18.

c Ja. Pontanus præf. ad Lector. *Magnoperè vellem Phialitum illum in iſta emendatione accuratius egiſſe.*

Anno Dom. 1150.

CXXVI. This was the Age, wherein lived GRATIAN, a Monk of *Bononia* in *Italy*, (who out of certain and uncertain, true and ſuppoſititious Writings made up his *Concordance of diſagreeing Canons*, which we now call his *Decree*;) and PETER LOMBARD, the Biſhop of *Paris*, (who for his *Syſteme of Divinity*, collected out of *many Sentences* that he found diſperſed in the *Fathers*, was ſtiled *the Maſter of the Sentences*;) and PETER ſurnamed COMESTOR, (a Prieſt of the Church of *Troys* in *Champagne*,) ſo called, becauſe he was (*d*) held to be *Heluo Librorum*, that is, a *Great devourer of Learning*. There was (*e*) a *Report* ſpread about the World, That theſe *Three Men* were all the *Sons* of *one adulterous Woman*, who when ſhe came to die, refus'd to ſhew any *Repentance* for her *fault*, becauſe ſhe had been the *Mother* of ſuch excellent and admired *perſons*, as they all proved to be; which ſhe thought a ſufficient *Recompence* or *Excuſe* For her *ſin*, Yet all this was a (*f*) deviſed and a flying *Tale*, having no certainty or *Truth* in it. For they were ſo far from being *Brothers*, that they were of *ſeveral Nations*, and hardly Contemporaries, the one

d Trithemius in Lib. de Scriptor.

e Antonin. Sum. hiſtor. Tit. 18. c. 6. *A quibuſdam prædicatur in populis, quòd hi Tres ſolennes Viri fuerunt. Germani fratres ex adulterio nati. Quorum Mater cùm in extremis admoneretur, ut inconfeſſione criminum, quæ perpetrâſſet, hoc fateretur, reſpondiſſe dicitur, Adulterium quidem grave peccatum eſſe, ſed tamen quoniam videret, Tres ſuos filios tam magna eſſe Lumina Eccleſiæ, ſe pœnitere non poſſe.*

f Anton. Ib. *Sed hoc non reperitur Authenticum. Imò non fuerunt contemporanei, etſi vicini tempore. GRATIANUS enim fuit ante ALIOS DUOS.*

one an *Hetrurian*, the other a *Lombardine*, (from whence he had his Name,) and the third a *Frenchman*, every one born of a several *Mother*.

CXXVII. But PETRUS COMESTOR abbreviated the Hiſtories of the *Bible*, and call'd it the *Scholaſtical Hiſtory*. Where in his * Preface upon *Joſuah* he reciteth the *Books* of the *Old Teſtament*, and divideth them into their *Three Orders*, as S. *Hierom* and the *Hebrews* do, without ſaying, or inſinuating ſo much as by one word, that the *Chriſtian Church* had any *other Canon*, which differ'd from the *Hebrew*. (*a*) In the firſt be the *Five Books of Moſes*; ſecond, the *Eight Books* of the *Prophets*, and in the third, the *Nine Books*, that *Remain*, of the *Hagiographa*. If *Comeſtor* had known any more, that yet *Remain'd* of the *Old Teſtament*, he would never have been ſo perfidious to *himſelf* and the *Chriſtians*, for whoſe uſe and benefit alone he wrote this his *Scholaſtical Hiſtory*, as not to name any one of them. But clear it is, that he affirmeth abſolutely, as well in his own ſence, as in the ſence of the *Old Church*, That after the V Books of the *Law*, and VIII of the *Prophets*, there *Remain* but IX more for the *Firſt Teſtament*; Among which the VI debated Books can have no room. Otherwhere, when he cometh to ſpeak in particular of the *Book* of *Tobit*, he ſaith expreſly, (*b*) That *it is no order of the Canon*: and of *Judith*, That S. *Jerom*, and the *Hebrews*, lodge it among the *Apocrypha*, and That it was but a (*c*) *fault in the Writer*, to ſay they placed it among the *Hagiographa*. Beſides all this, he is bold to call the Story of *Bel*, and the *Dragon*, a (*d*) *Fable*, and to ſay, That in the Hiſtory of *Suſanna* all is not ſo true as it ſhould be; which certainly he would never have ſaid of any *Canonical part* of *Scripture*.

Anno Dom. 1170.

* Petr. Comeſtor, præf. in hiſt. Joſuæ *Hebræi diſtinguunt V. T. in Tres ordines; Primum vocant Legem, Secundum Prophetas, & Tertium Hagiographa.*

a Ibid. *In Lege V. Libri Moyſis. In Prophetis VIII. In Hagiographis IX. Lib. V. T. qui* SUPERSUNT.

b Idem, præf. in hiſt. Tobiæ. *De Nullo Ordine eſt.*

c Vide ſuprà, num. 73. ubi citatur *Gloſſa Ord.* & in ea *P. Comeſtor*, p. 142.

d P. Comeſtor, præf. in Dan. & cap. 13. Item apud *Petr.* ib.

CXXVIII. There is a certain *Scholiaſt*, that maketh

Annotations and *Additions* to this *Scholastical History* of *Comestor*. And being somewhat troubled at what was there said concerning the *Number* of the *Hagiographa*, that they were but *Nine*, and that no mention at all is made of the *debated Books* that were afterwards *annexed*, and admitted to be *Read in the Church* he setteth *this (a) Note* upon *Comestor*'s *Preface*, "That "indeed the Books of *Wisdom*, *Ecclesiasticus*, *Judith*, "*Tobit*, the *Pastor*, and the *Maccabees*, be all *Apocryphal*, "because the *Authour* of them is not known, (that is to say, *(b)* whether they were indited by the *Spirit of God*, or of *Men only*,) "but for as much as there is *no* "*doubt* made of their *verity*, the *Church hath received them*. Where he doth not say, that the *Church* hath altered the *Nature* and *Condition* of them, so as to make them *Canonical Books* of *Scripture*: which were *dubious* and *Apocryphal* before, but that it hath *received* them only as *Books* to be *Read* for *instruction of manners*, and for the knowledge of divers *Ecclesiastical Histories*, and *Occurrences*, not for *grounding* of any *Articles of Faith* upon them. For otherwise the *Pastour of Hermes*, (reckoned here by this *Scholiast* among the rest,) which in former (*c*) Ages the *Church*, in some other places, permitted to be *publickly read* to the people, would augment the number of the *New Canonical Books*, beyond the Accompt of the Masters at *Trent* themselves.

a Addit. ad P. Comestor. præf. in Josuam. *Sapientia, Ecclesiasticus, Judith, Tobit, Pastor, Maccab. APOCRYPHA sunt, quia AUTOR Eorum ignoratur. Sed quia de veritate eorum non dubitatur ab Ecclesia recipiuntur.*

b Glos. ordinar. in Prolog. *Inter quos tantum distat, quantum inter CERTUM & DUBIUM Nam CANONICI sunt consteli S. P. S. dictante; NON-CANONICI autem sive APOCRYPHI nescitur quo tempore, quibusve AUTHORIBUS sint editi.*

Item, Tostat. præf. in Matth. q. 3. *De AUCTORIBUS enim horum non constat Ecclesia, an SPIRITU S. dictante scripserint.* *c* Vide suprà, Num. 60.

An. Dom. 1174. CXXIX. In *Comestor*'s time lived JOHN BELETH, a Doctour of Divinity, in the Schools at *Paris*; who, in his *Book* of *Divine Offices*, declaring in particular what *Lessons* were then *read in the Church*, according to the *Several Seasons* of the *year*, after the *Three Books* of *Solomon*, he nameth the

Other

Other Two (a) of *Wiſdom*, and the Son of *Syrach*; and he noteth them to be *Apocryphal*. But when he declareth in general, *what Books* are contained in the *Bible*, he *(b)* putteth *Tobit* and the *Maccabees*, together with *Philo* & *Eccleſiaſticus*, into the *Apocryphal Number* and ſaith plainly, that though the *Church alloweth them* (that is, to be *Read*,) yet *ſhe receiveth them not*, (that is, among the *Canonical Scriptures*;) where, if *Laurimman*'s Copy, (which he followed in ſetting out *Beleth*) had been *good*, as he *(c)* complains that it was in many places very bad, we might have had the *Book* of *Fudith* added to them, and left out among the *Hagiographa* before. For it is manifeſt, that in all this Chapter *Beleth* intended to follow S. *Ferom*, whoſe *Catalogue* of *Scriptures* was then only received in the *Church* for *Authentick* and *Certain*.

a Joh. Beleth de div. offic. cap 62. *A Calendis igitur Auguſti uſque ad Septembrem leguntur Tres Libri Solomonis, & DUO Sapientiæ, QUI SUNT APOCRYPHI.*

b Idem, c 60. *Sunt autem XXII volumina V. T. Libri Moſis; ſunt præterea qui hoc patio enumerantur, Joſ. Judic. cujus extrema pericope pars eſt Libri Ruth* (vitium eſt hic Scriptoris, nam debuit dicere, cujus extrema pars eſt *Liber Ruth,*) *Sam. Reg. Iſaias, Ferem. Ezech. (Dan.) & Jub uno volumine* XII *Prophetæ minores. NOVEM*; *quæ deinceps ſequuntur, reputantur Hagiographa, ita tamen ut ſint Authentica, nimirum Pſalm. Job, Tres Libri Solomonis, Paralip. Judith* (rursus vitium Scriptoris) *& Eſter. Quatuor tandem APOCRYPHA. Tob. Maccab. Philo, & Jeſu Syrach, qui appellatur Eccleſiaſticus. Verum hos quatuor quidem NON RECIPIT ECCLESIA, tamen eos approbat, quia argumentum ferè habeant Librorum Solomonis, etiamſi eorum Auctores pro certo ac verè nonſciat. Alios Duos credimus EZRAM compoſuiſſe, qui TOTAM BIBLIOTHECAM veteris Teſtamenti reſtituit, cum à Babyloniis eſſet combuſta. c* Corn. Lauriman. in præf. ad pium Lectorem *Codex MS. ita arctis ac preſſis characteribus ſuit exaratus, ut legere admodum mihi fuerit difficile, uſque adeo, ut Jæpenumerò, ſiquam ſententiam elicere voluiſſe, debuerim profectò divinare.*

CXXX. Among others, that were famous in this Age, we have JOHN *of* SALISBURY, born and brought up there in the *Church of England*, but afterwards made Biſhop of *Chartres* in *France*; a man as *(d)* highly honour'd for his learning as any in his time who in one of his *(e) Epiſtles* handling this matter at large, profeſſeth to follow "S. *Ferom* herein before

An. Dom. 1188.

d Baron ad Ann 1181. Sect. 16.

e Joh. Sarisbur. Ep. 172. *Quia ergo de NUMERO Librorum Diverſas & multiplices lego Patrum Sententias, Catholicæ Eccleſiæ Doctorem Hieronymum ſequens, quem in conſtituendo literæ fundamento probatiſſimum habeo, ſicut conſtat eſſe XXII literas Hebræorum, ſic XXII Libros V. T. tribus diſtinctos ordinibus INDUBITANTER CREDO. Et ſic colliguntur in ſumma XXII Libri V. T. licet nonnulli Librum Ruth & Lamentat. Ferem. in Hagiographorum numero recenſeant, ut in XXIV Summa omnium dilatetur.* Ibid. *Liber verò Sapientiæ, & Eccleſiaſticus, Judith, Tobias, & Paſtor, ut idem aſſerit NON reputantur in CANONE. ſed neque Maccabæorum Liber, qui in Duo volumina ſcinditur, quorum primus Hebræorum redolet eloquentiam alter Græcam, quod ſtilus ipſe convincit.*

" all others, and *undoubtedly* to *believe*, that there are " but *XXII Books* in the *Canon* of the *Old Testament*. " All which having named in order according to their " *Several Classes*, he concluded, that neither the *Book* " *of Wisdom*, nor *Ecclesiasticus*, nor *Judith*, nor *To-* " *bit*, nor the *Pastour*, nor either of the *Maccabees* are " to be reputed *Canonical*. Which is a clear *Testimony* for us, without any *Contradiction* to be made against it.

An. Dom. 1190.

CXXXI. In this Bishoprick at *Chartres*, PETER the Abbot of *La* CELLE at *Troyes*, was *John* of *Salisbury*'s Successor. And as he followed him in his *Office*, so did he in his *Doctrine*, concerning our present *Question*. For *(a)* in a *Treatise* that he wrote of the *XXIV Loaves* & the *Tabernacle*, making divers allusions to that *Number*, his last is, that *So many* are the *Books* of the *First Testament*.

a Petri Abbat. Cel. lensis lib. de Panibus, cap. 2. *Hic enim numerus* (XXIIII.) *tàm filiorum Jacob, quàm Apostolorum Christi duodenarium numerum duplicatum significat. Sub hoc etiam numero Libri continentur V. T. plenaris, igitur institutio animarum prælibatur ex hoc numero Librorum.*

An. Dom. 1192.

CXXXII THEODORE BALSAMON, the *Patriarch* of *Antioch*, in his *(b)* *Commentaries* upon the *Council of Carthage*, referreth for the *Number* of *Canonical Books*, (as *Zonaras* did before) to the *Apostolical Canons*, the *Council of Laodicea*, and the Epistles of S. *Athanasius*, *Nazianzen*, and *Amphilochius*, who reckon no more than we do. And here is an End of *this Century*.

b Theod. Balsa. in Conc. Carthag. Can. 27. *Quosnam Libros legi in Ecclesia oporteat, quære S. Apost. Can. LX. & LXXXV. Laodicen. Synod. S. Can. LX. S. Greg. Theologi ea quæ Metro scripsit & S. Athanasii Canonica, & S. Amphilochii.*

CHAP.

CAAP. XIV.

The Teſtimonies of the Eccleſiaſtical Writers in the Thirteenth Century.

CXXXIII. WE are now come to the *Age* where in the *Mendicant Friers*, and the *Doctours*, that we uſually term the *Schoolmen*, began firſt to ſet up in the World. Whoſe chief work was to ſtudy, and to write Commentaries upon the *Maſter of the Sentences*. But becauſe *He*, in all his *Four Books*, doth not any where propoſe a *Catalogue* of the *Scriptures*, nor give his *Interpreters* any occaſion to treat of that *particular Queſtion*, for the moſt part they all paſs it over in ſilence, and take no notice of it. Yet nevertheleſs *divers* there be among them, that have *Gloſſed* and *Commented* upon the *Scriptures* themſelves, ſome upon the *whole Bible* together, and ſome upon *ſeveral parts* of it. *An. Dom.* 1200.

CXXXIV. The *Firſt Authours* of the ORDINARY GLOSSE upon the BIBLE, although it be not ſo well and certainly known, what *particular perſons* they were; for (*a*) *Antoninus* the Archbiſhop of *Florence*, and (*b*) *Gaguinus* the General of his Order in *France*, make *Alcuin*, our own Countryman, to be the firſt beginner of it; but (*c*) *Trithemius* and (*d*) *Sixtus of Sienna* give that honour to *Strabus*, (both whom we produced as *our Witneſſes* before;) yet this is certain, that whoever began it, *others* had by (*e*) *this time* much augmented it, and that it was *now* with a *general Conſent* and Applauſe of all the *Paſtours* & *Doctours* in the *Weſtern Churches*, received, as a *Work* of ſpecial uſe

a Part. 2. Tit. 4. c. 13.
b Hiſt. de Orig. & Reg. Franc. lib. 4. cap. 1.
c De Script. Eccl.
d Bibl. lib. 4.

e *An. Dom.* 1200.

use and benefit, for the better knowledge and understanding of the *Holy Scriptures*, and for the clearer setting forth of the *common Doctrine*, and *Religion* then professed among them; for the *Abuses in Religion* (whereof the new *Canonizing* of *Apocryphal Scriptures* is one) were not *yet* become the *Doctrines of the Church*, as the New Council at *Trent* hath *since* ordered them to be.

CXXXV. In this GLOSSE upon the BIBLE we have a *Preface*, wherein *(a)* First, the *Composers*, and *Defenders* of the *Trent-Canon*, are branded (beforehand) with *Ignorance*, and a worse matter, for holding *all* "*the Books*, that are contained and put into one "*Volume* of *Scriptures*, together, to be of a like and "*equal Veneration*, or that they ought so to be received in the *Church*. Secondly, "The *Canonical Books* are "there distinguished from those which be not *Canoni*-"*nical* and as *(b)* great a difference made between "these *Two*, as between that which is *Certain*, and "that which is *Doubtful*; For the *Canonical* were "written by the *Inspiration* of the *Holy Ghost*, but who "were the *Authours* of the *other*, or at *what time* they "were written no man can tell. Thirdly, we are there "inform'd, *(c)*" That the *Church permitteth the reading* "of the *Apocryphal Books*, only for *devotion* and *instru*-"*ction of manners*, but not for any *Authority* that they "have to *conclude Controversies* in *matters of Faith*. Fourthly, That *(d)* there be "but *XXII Canonical* "*Books* of the *Old Testament*; and what *Books* soever "there be *besides*, that they ought to be put among "the *Apocrypha*. This was the judgement of all *lear-*

a Gloss. Ord. Præf. de Libris Bibl. Canonicis & Non-Canonicis. *Quia sunt multi, qui, ex eo quod non multam operam dant Sacræ Scripturæ, existimant, OMNES LIBROS, QUI IN BIBL. CONTINENTUR, PARI VENERATIONE* (quæ sunt verba Conc. Trid. Sect. 4.) *esse Reverendos atque adorandos, NESCIENTES distinguere inter LIBROS CANONICOS, & NON-CANONICOS, quos Hebræi inter APOCRYPHA computant, unde sæpè coram doctis RIDICULI videntur, &c.*

b Ibid. *Inter quos tantum distat quantum inter CERTUM, & DUBIUM Nam CANONICI sunt confecti SPIRITU SANCTO DICTANTE; NON-CANONICI autem; sive APOCRYPHI, nescitur quo tempore, quibusve Auctoribus sint editi.* c Ibid. *Ecclesia eos legit, & permittit, ut ad devotionem, & ad morum informationem à fidelibus legantur; Eorum tamen auctoritas ad probandum ea, quæ veniunt in dubium aut in contentionem, & ad confirmandum Ecclesiasticorum Dogmatum auctoritatem, non reputatur idonea.* d Ibid. *Sunt igitur Libri Canonici V. T. XXII. Quicquid autem extrà hoc est, (de V. T. loquor) ut dicit Hieronymus inter APOCRYPHA est ponendum, &c.*

ned

end Men, and the *Common Belief* of the *Church*, in those dayes; wherein if any *particular* or *private persons* were of another mind, they are here condemn'd of ignorance, and want of knowledge in the *Scriptures*.

CXXXVI. Which judgment is not only here declar'd and propos'd by the *Authours* of this *ordinary Gloss* themselves; but confirm'd likewise by the *Testimonies* of the *Ancient Fathers*; among whom, tho the chiefest attestations which they bring, are out of *Origen*, S. *Ferom* and *Ruffin*, yet they take notice of S. *Augustine* also, and of his distinction between those *Apocryphal* or *Ecclesiastical Books*, that are of *greater Authority*, (which therefore he putteth into his *larger Catalogue*) and those that are of a * *lesser accompt*, (which therefore he leaveth out;) But whatsoever S. *Augustine* had said, the *common consent* of *the Church* now was, to acknowledge no more *Books* for *Canonical Scripture*, then those that *Ruffin*, and S. *Ferom*, had received from their *Ancestors*, and recorded to *Posterity*. In which regard, when they come to the several Books of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabees*, they prefix this *Title* to them all, (a) *Here beginneth the Book of* Tobit *which is not in the Canon.* "*Here beginneth the Book of* Judith, *which is not in the* "*Canon. Here beginneth the Book of Wisdom, which* "*is not in the Canon. The Book of* Ecclesiasticus; *The* "*First, and the second Book of the* Maccabees; *which* "*are not of the Canon.* Which is to *write* this *distinction*, that we now maintain, with a *Pen of Iron*, that it might *never* be forgotten.

CXXXVII. And to this purpose, before *all their Bibles*, and all their *Glosses*, or *Commentaries* upon the *Bible*, they were wont *then*, (as most an end the custom is to do still,) to set S. *Ferom*'s (b) *Epistle* to *Paulinus* concerning *all the Books* of *Scripture*; which is a ma-

* *Baruch*, and the 3 and 4 of *Esdras*.

a Glossa ordinar. *Incipit Liber Tobiæ, qui non est in Canone.*

Incipit Liber Judith, qui non est in Canone.

Incipit Liber Sapientiæ, qui non est in Canone.

Incipit Liber Ecclesiastici, qui non est de Canone.

Incipit primus Liber Maccabæorum, qui non est de Canone.

Incipit secundus, Liber Maccabæorum, qui non est de Canone.

b Hoc Titulo *Epistola Hieronymi ad Paulinum Presbyterum de* OMNIBUS S. HISTORIÆ LIBRIS.

a manifest argument, that they intended to give *every Reader* warning, and direction, at the beginning, not to confound the *Apocryphal* and the *Canonical Scriptures* together, or to *receive* and *Read* them *all* with *one* and *the same veneration*, as the *Pope* and his *Council* hath lately commanded the World to do. And therefore (*a*) *Becanus* the *Jesuite* leap'd over these Mens heads clean, when he stretch'd so far at once, with his *Trent Tradition* in his hands, from Pope *Eugenius* to *Gelasius*; for in *this Age* the *Church* knew no such *Tradition* nor in any *Age* between, which was not much less than a *Thousand years* together. Of (*b*) *Gelasius* we have said enough already, and of Pope (*c*) *Innocents* pretended *Decree* before him. If there had been any such *Authority* in those *Papal Constitutions*, as is *now* given to them, why were not the *Re-scripts* of *Innocent* and *Gelasius* set before all the *Bibles* ever since, rather then the *Epistle* of S. *Jerom* to *Paulinus*? but since *their* times, it hath been the *constant Practice* of the *Latin Church*, to prefer S. *Jerom* not only before them, but before S. *Austin*, and the *Council of Carthage* and all: for (*d*) herein he excelled *all the Doctours* of the *Church* besides. *F. Leander* of S. *Martins* in *Doway* (who was Mr. *Jones* sometimes a Student of S. *Johns Colledge* in *Oxford*, in his *Preface* before the * last Edition of the *Ordinary Gloss*, and *Lyra*'s *Commentaries* upon the *Bible*, at *Antwerp*, confesseth, "That by the *Consent of Times*, and the *com-*" *mon judgment of the Church*, S. *Jerom*'s *Prologue* hath " been usually affix'd to the *Scriptures*, and that upon " most *weighty* or *important Reasons*. What those *Reasons* were *he* explaineth not; but a (*e*) *better Man* then *he* hath done it before him, who avoweth S. Je-" *rom*'s distinction between the *Canonical* and *Apocry-*" *phal Books* of the *Old Testament*, to have been made " and *continued* by the *Universal Church*, both before

Christ's

a Vide num. 87.

b Num. 86.
c Num. 83.

d Tostat. in 1. cap. Matth ad ver. 12. & seq. *Magis credendum est Hieronymo, quàm Augustino, maxime ubi agitur de V. T. & de Historiis; Nam in hoc ipse excessit Omnes Doctores Ecclesiæ.*

* *Anno* 1634.

e Idem, defensorii parte 2. cap. 23. *Tres Gradus Librorum V. T. distinguuntur à B. Hieronymo in Prologo Galeato.--- Ista distinctio facta est ab ECCLESIA UNIVERSALI, quæ CONCORDITER tenet illum distinctionem factam à B. Hieronymo. Nam, ista tenebatur à Judæis fidelibus ante Christum, & fuit POSTEA CONTINUATA in ECCLESIA.*

"*Christ*'s coming, and ever *after*. What the ſame *F. Leander* therefore addeth in his *Commentary* upon S. *Ferom*'s *Prologue*, (*a*) "That *at the time* when he wrote "it, (*that*, and his *other Prologues*) he had not *yet* been "acquainted with the *judgment* and *Decree* of the "*Church*, which *Pope Innocent* not long after ſet forth "in his *Epiſtle* to *Exuperius*, as he was thereunto mov-"ed both by the *Synodical Epiſtle* of the *African Coun-*"*cil*, and by *Letters* from *Exuperius* himſelf; In which "Decree the *Books* of *Tobit*, *Judith*, *Wiſdom*, *Eccleſi-*"*aſticus*, and the *Maccabees*, are *Canoniz'd*; And, that "there is *no doubt*, but S. *Ferom* would have *admitted* "*the Authority* of *this Decree* if he had *known it*: All "this is nothing elſe, but ſo much ſaid to *little purpoſe* "or rather to *none* at all.

a F. Leand. in Commentar. ſuo ad Prol. Galeat. *Sanctus Doctor quum Prologos iſtos in Sacras Scripturas à ſe converſas ſcriberet, Nondum judicium & decretum Eccleſiæ legerat, quod aliquanto poſt ab Innocentio Papa primo in Epiſtola ad Exuperium prodierat; quem Pontifi-cem ad Canonem conſignandum movit tum Africanæ Eccleſiæ Synodalis Epiſtola,* (But if the *African Synod* wrote any *Epiſtle*, it was to *Boniface* (vid. nu.) divers years after *Innocent* was dead, and not to *Innocent* himſelf,) *tùm etiam ipſius Exuperii ad eum miſſæ Literæ. In eo autem decreto Pontifex Sapient. Eccleſiaſticum, Tob. Jud. & Mac. Libros Sacro Canoni annumerandos eſſe docuit. Nec dubium eſt, quin D. Hieronymus Decreti hujus auctoritatem admiſiſſet, ſi ipſum ei videre contigiſſet.*

CXXXVIII. HUGO CARDINALIS was a *Dominican*, or one of the *Friers Preachers*, and the (*b*) Firſt of that *Order*, that aſcended the *Chaire* and became a *Doctour of Divinity*; the firſt *Frier* (*c*) that was made a *Cardinal*; and the firſt Man, (*d*) that (with the help of *five hundred Friers* more) gathered together the *Concordances of the Bible*, which have been ſince his time, by the induſtry of *divers men*, very much augmented. In the *Commentaries* that he wrote upon *all the Scriptures*, (which were then univerſally received, and applauded,) we find him ſtill preſerving and keeping up the *Common diſtinction* between the *Canonical* and *Eccleſiaſtical Books*; for otherwhiles he ſays, "(*e*) That *Eccleſiaſticus*, *Wiſdom*, *Judith*, *Tobit*, "and the *Maccabees*, are *Apocryphal*; ſometimes, that "they are *dubious*; ſometimes, (*f*) that they are *Not*

Anno. Dom. 1244.

b Hen. Gandav. de Scriptor. c. 40.
c Platina, & Onufr. in Innocent. 4.
d Antonin. Sum. hiſt. tit. 19. cap. 5. Mariana de Reb. Hiſp. lib. 13. cap. 2. *Bibliorum Concordantias, infinitum penè opus, primus excogitavit & 500. Monachorum ope adjutus perfecit.*

e Hugo Card. Prol. in Joſuam. *Reſtant Apocrypha, Jeſus, Sapientia, Paſtor; Et non NUMERANTUR.*

Maccabæorum Libri, Judit, atque Tobias. Hi quia ſunt dubii, ſub CANONE Sed quia vera canunt, ECCLESIA ſuſcipit illos. (*f*) Idem, in Prol. Tobiæ.

"*Canonical*; and otherwhiles, (*a*) that they are *not re-*
"*ceived by the Church* for *proving any matters of Faith*,
"but for *information of Manners*. And for the *Canonical Books* themselves, he altogether followeth S. *Ferom*, *Comestor*, & the *Gloss*, accompting them in the *same Order*, that they did, and making (*b*) the *Old Testament perfect* by them.

a Idem, in Prol. Galeat. *Non ad probationem Fidei, sed ad morum institutionem. Defendit enim S. Scripturam contra illos qui inducunt APOCRYPHA pro VERIS.*

b Idem. Prol. in Jos. *Lex Vetus his Libris PERFECTE TOTA tenetur.*

Anno. Dom. 1270.

CXXXIX. THOMAS AQUINAS, who is reckoned to be the *chiefest Doctour* among all the *Schoolmen*, was likewise one of the *Preaching Friers*, that made a difference between these *Two sorts* of *Books*, and kept up S. *Ferom*'s Doctrine, which was then generally received in the *Church*. For (*c*) in his Commentaries upon *Dionysius*, reckoning *Philo* to be the Authour of the *Book of Wisdom* (whether truly or no, it skills not,) he putteth *that Book* into the same rank and order with the writings of *Ignatius* and other *Ecclesiastical Persons*, "that have left *Sacred Tractates*, though *no Cano-*
"*nical Scriptures*, behind them; and thereupon concluded, "*that the Book* of *Wisdom* was not *yet held* to be
"a *part* of the *Canon*. Again, (*d*) he termeth the story of *Bel and the Dragon* a *Fable*; and of *Ecclesiasticus*, (when (*e*) he cometh to answer those words, "where *Samuel*
"is said to *appear*, and *to prophecy after his death*,) he speaks so *faintly*, that no man can judge by his *Exception*, he held and believed it to be of any *Divine* or *Canonical Authority*. All which, though *Canus* will "by (*f*) *no means endure* to be said of *Aquinas*: yet he

c Thom. Aquin. in Dionys. de div. Nom. cap. 4. lect. 9. *Dicit ergo primo, quod quibusdam Doctorum, qui Sanctos Sermones tractaverunt, licet CANONICAS SCRIPTURAS non conderent, visum est, quòd nomen Amoris convenientius esset rebus divinis, quàm nomen dilectionis. Unde Ignatius Martyr dicit, Meus Amor, id est Christus in quo totus meus Amor est, Crucifixus est. Et Philo dicit in Libro quem fecit de Sapientia, Amator factus sum pulchritudinis ejus. Sap. 8. 2. Ex quo patet, quod Liber Sapientiæ nondum habeatur inter Canonicas Scripturas.* *d* Thom. in Dan. c. 13. *Tertia pars est incidentalis, continens duo ultima Capita, in qua ponitur Susan. Hist. & Belis ac Draconis Fabula.* *e* Idem. Sum. Par. 1. q. 89. art. 8. ad 2. *Vel illa apparatio fuit procurata per Dæmones, SI TAMEN ECCLESIASTICI AUTHORITAS NON RECIPIATUR propter hoc, quòd inter CANONICAS SCRIPTURAS apud Hebræos non habetur.* *f* Canus in locis, lib. 2. cap. 11. Sect. Quid Ecclesiasticum? *Nam quòd D. Thomas in eam Sententiam advocatur, id FERENDUM NULLO MODO est. ut ex* 1. *Parte, q.* 1. *art.* 3. *colligere licet, & ex Commentariisin* 4. *cap. de divinis Nominibus. Sed in illa quæst.* 89 *nihil de suo dixit, quin ad verbum retulit Augustinum.* Objecerat sibi *Canus* (cap. 10.) *quod nec. D. Thomas de Ecclesiastico certus est.*

knows

knows not how to help it, nor to bring any good argument againſt it. For that which he brings firſt out of the *firſt part* of *Aquinas*'s *Sum.* (" where the *Book* " of *Wiſdom* hath the honourable Title of a *Holy Scripture*, or *Sacred Writing* given to it, which is no more then many times hath been given to other *Eccleſiaſtical* writings) we have anſwered (*a*) before. Then that which he brings out of the *Commentaries* upon *Dionyſius*, is altogether (*b*) againſt him. And that which he pretends to be brought out of S. *Auſtin*, (though *Aquinas* maketh no mention of S. *Auſtin*) will be no leſs againſt him, then if *Aquinas* had ſaid it himſelf, as it is moſt manifeſt he did. But there is a (*r*) greater *Man* then *Melchior Canus*, that hath long ſince given us *Thomas* of *Aquin*'s Teſtimony, out of his 2a 2æ, (where peradventure this paſſage is not *now* to be ſeen --- for clipping of ſuch coyn hath been concluded to be lawful, --- but *Antoninus* in *his time* ſaw it, and read it there,) that " *theſe debated Books* had " *no ſuch authority* as the *other Sacred Scriptures* had, whereby any man might *effectually argue*, or *firmly prove* any *matter of Faith* from them. Beſides, there was a great *Thomiſt* (*d*) who maintained it againſt *Catharin*, that there was *nothing more clear*, then that *Thomas Aquinas* was of this mind, and for proof thereof he ſends him to the *place* before cited. However therefore *Canus*, and *Catharin* were pleaſed to take it, it was the judgment of *other* Learned and unbiaſs'd Men, that this great *Schoolman* herein differ'd not from the *Doctours* of his own *Age*.

a Num. 36.

b Suprà. hoc ipſo Num.

c Sanctus *Antoninus* (for he was alſo *Canoniz'd a Saint*, as well as *Aquinas*) Part. 3. Tit. 18. cap. 6. Sect. Secundo & Tertio. & 19. c. 5 in Summa majori. *Idem etiam dicit Thomas* 2a 2æ. & *Nicol. de Lyra ſuper Tobiam, ſcilicet., quòd iſti Libri non ſunt tantæ Authoritatis, ut ex dictis eorum poſſet efficaciter argumentari in his*

quæ ſunt FIDEI, *ſicut ex* ALIIS LIBRIS SCRIPTURÆ SACRÆ. *unde fortè habent authoritatem talem qualem habent* DICTA SANCTORUM *approbatorum in Eccleſia.* *d* Catharin. Annot. in Cajet. p. 54. impreſ. Paris 1535. *Scribis enim. Vis idem quoque tibi oſtendam ex S. Thoma, Aliquot ſcilicet Libros Sacros recipi quidem ab Eccleſia, qui tamen non ſunt* CANONICI; *neque idonei ad probandam* FIDEM, *quibus frequenter utitur in divino cultu? ſed ut magis tibi erubeſcendum ſit, hoc oſtendam ex Libro Eccleſiaſtici, quam tu manifeſto mendacio dixiſti eſſe Canonicum Secundum Sententiam Thomæ. Vide S. Thomam, 1. parte, q. 89, art. ult. ad 2. ubi dicit, &c. Quid* CLARIUS DICERE POTUIT.

An. Dom. 1275.

CXL. At this time, after *Gratian* had ſet forth his *Decree*, the *Canoniſts* that made their GLOSSES upon it, were in great accompt; and next the *Ordinary Gloſs* upon the *Bible*, no Books were more eſteemed than theirs. The *Firſt* (or the * *Second* at leaſt,) that *Gloſs'd* the *Canon Law*, was JOHN SEMECA, commonly called TEUTONICUS, being a *German* and the *Provoſt* of *Halberſtade* there, in the *Duke* of *Brunſwicks* Country. But *Alb. Krantzius* (*a*) gives him the honour, of writing his *Gloſs* upon the *Decree*, before all *others*; and ſays, that *None* did it better after him. Howſoever this Teſtimony he hath both from (*b*) the *Pope*, and from his (*c*) *Cardinals*, that he was a *Pious* and a *Catholick Writer*. In this *Writer* then upon the *Canon Law*, (*d*) "the Books of *Wiſdom*, "*Eccleſiaſticus*, *Judith*, *Tobit*, and the *Maccabees* are "ſaid plainly to be *Apocryphal*, though they be per-"mitted to be *Read*, adding, that the very *Reading* of "them, was, peradventure, not ſo *generally* neither "received, and uſed in all Churches. Whereupon they were wont before *Luther*'s time, and the time of the *Trent-Council* to print it in the (*e*) *Margin* of this *Canon Gloſs*, "that the *Bible* had ſome *Apocryphal* "*Books* in it. Neither will the *Exceptions* of (*f*) *Driedo* and (*g*) *Andradius* ſerve their turn, when they ſay, "that the *Gloſs*, by the reaſon which it here gives for "excluding *theſe Books* from the *Canon* of *Scripture*, "may as well exclude the Books of *Job* and the "*Judges*, becauſe it is not *certainly known* who was the "*Author* of them. For the *Gloſs* intended not only

* Auton. Sum. Hiſt. Tit. 18. cap. 6. initio. *Primus Gloſſator Decreti fuit Hugo ſeu Huguitio; Secundus qui gloſſavit fuit Johannes Teutonicus & iſta eſt Gloſſa Communis cum Textu.*

a Krantz. Saxon. lib. 8. cap. 27. *Johannes Semeca Teutonicus inſignis Juris Doctor, qui Primus auſus eſt gloſſare decretum, quod ante Eum Nemo, & poſt Eum Nullus excellentiùs fecit.*

b Greg. XIII. Præfat. in Decret. Gr. *Veteres Gloſſarum Authores, viri Pii & Catholici fuerunt.*

c Cenſores Cardinal. præmonit. ad Lector. *Quod ad Gloſſas pertinet, illæ Pios & Catholicos Auctores habuerunt.*

d Gloſſa in C. Canones diſt. 16. *Sapientia Liber Eccleſiaſtici, Judith, Tobiæ, & Maccab. dicuntur APOCRYPHI, & tamen leguntur, ſed forte non* GENERALITER. *e* Ibid. ad Marg. edit. Paris. 1510. *Biblia habet aliquos Libros APOCRYPHOS.* *f* Driedo de dogm. Eccl. l. 1. c. 4. ad 9. difficult. *Nec admittenda eſt Gloſſa Juris Canonici, quando dicit, Hos Libros eſſe Apocryphos, quia ſcripti ſunt per incertum Authorem. Nam hoc modo alii quoque Libri Apocrybi dicerentur, qui Sacri ſunt & Canonici. Non eſt enim certum de Libro Job, à quo Scriptus fuerit. Nec Author Judicum cognoſcitur, quem alii Samuelem, alii Esram eſſe volunt.* *g* Andrad. Defenſ. Fid. Trid. lib. 3. Similia habet cum *Driedone.*

to

to apply that * *uncertainty* to the ſimple & bare *Names* of the *Authours*, but to their *condition* and *quality*; becauſe the *Church was not certain*, whether they that wrote theſe *later* and *controverted Books*, had the *inſpiration* of *Gods Spirit* to guide them, as we are ſure the *Writers* of the *Canonical Books* of *Scripture* had, who ever they were that penn'd them. For thus are we taught to underſtand them, both by (*a*) the *Ordinary Gloſs* before, and by (*b*) *other Doctours* of the Church hereafter.

* Gloſſa, ubi ſuprà *Inter Apocrypha, id eſt, ſine CERTO Authore.*

a Gloſſa ordin. ſuprà.
b Toſtatus & alii infrà.

CXLI. Little reaſon is there in this *Exception*, that *Driedo* and *Andradius* took againſt *Semeca*; but the reaſon that the *Gregorian* and *Cardinal Cenſurers* of his *Gloſs*, have given againſt him, is much worſe. For they have nothing elſe to ſay, (*c*) but that the *Council* of *Trent* hath *decreed* to make *theſe Books*, *Canonical*, which *he* & the *Conſent of the Church* in his time accompted to be *Apocryphal*. Of the *Council* at *Trent* we ſhall ſay enough when we come in order to it hereafter. In the mean while there was no ſuch *Decree*, or *Council* in *Semeca's* Age who propos'd the *Common* and *Receiv'd Doctrine* of his *own time*.

c Cenſores Gregoriani in illa verba Gloſſatores. Diſt. 16. *Quinimo illi Libri non ſunt Apocryphi, ſed Canonici, utcunque Catholici de iis dubitabant. Sic enim Concil. Trident. Seſſ. 4. definivit.*

CXLII. There was yet another *Doctour* in this Age, among the *Schoolmen*, that wrote a *Book*, which he intitled *The Catholicon*. A *Book* which is not now extant, but mentioned by (*d*) *Antonius*; and (*e*) *Sixtus Senenſis* telleth us, that his Name was JOHN BALBUS an Italian, and one of the *Preaching Friers*. In this *Book*, though he diſtinguiſhed well between (*f*) *Two* Sorts of *Apocryphal Writings*, among which, he holdeth thoſe that be in the *Bible* to be the beſt; yet he lets them ſtand there with that

An. Dom. 1290.

d Antonin. Part. 3. Tit. 19. c. 5.
e Sixt. Senenſ. Biblioth. lib. 4.
f Antonin. Sum. ſuprà citata; *Et dicitur Dupliciter. Liber Apocryphus; vel quia Author ignoratur, & veritas patet, & talem recipit Eccleſia NON AD FIDEI PROBATIONEM, ſed AD MORUM INSTRUCTIONEM; quales ſunt QUOS PONIT HIERONYMUS IN PROLOGO ſuper Lib. Regum: vel dicitur Apocryphus, quia de ejus veritate dubitatur, & tales non recipit Eccleſia. Hæc in Catholicon.*

Name,

Name, and this *Mark*, upon them, "*That the Church* "receives them not for any *proof* of our *Faith*, but for "the *instruction* of our *Life*. To which purpose he produceth S. *Hierom's Prologue* upon the *Kings*; which was then the general known *Rule* for the True *Canon* of *Scripture*, and approved by all Men, in their *publick Lectures*, both *Schoolmen* and *Canonists*.

CHAP. XV.

The Testimonies of the Ecclesiastical Writers in the Fourteenth Century.

Anno Dom. 1300. CXLIII. WE will begin this *Age* with one of the *Greek Writers*, the better to shew the *Agreement*, which in this particular was *Still continued* between the *Oriental* and the *Occidental Churches*. *Andronicus* the *Elder* was now Emperour of the *East*; and under him lived NICEPHORUS CALLISTUS, a known *Writer*, though not greatly commended for his *History*; but the Testimony that we now produce from him, is attested (*a*) by a *Doctour* of *Salamanca* in *Spain*; wherein he numbreth the *Books* of *Scripture* that the (*b*) *Church* acknowledged in his time; and those of the *Old Testament* he (*c*) reckoneth to be XXII; taking notice of *them*, (but not approving them) that receive * *Esther*, *Tobit* and *Judith* into the *Bible*, over

a Martinez in Hypotyp. lib. 1. c. 7. *Affram tamen duo Epigrammata Nicephori Callisti, in quibus utriusque Instrumenti Libros breviter colligit, ex Nazianzeno desumpta.*

b Idem, Ibid. *Intelligit Libros quibus Nicephori ætate Ecclesia auctoritatem tribuebat.*

c Niceph. Callist. Θείας γραφῆς μάνθανε νῦν τὰ βιβλία δ' μὲν παλαιᾶς εἰσιν εἰκοσιδύο. *Nunc disce Scripturæ Libri qui sint Sacræ, Antiqua Viginti & duos sibi vindicat* Πρώσιν, Γένεσις &c. *Et quum enumerasset.* Ἐκτὸς δ' τούτων γραφῆς ἅπαν νόθον. *Quicquid extra hos est Scripturæ, est spurium.* * Vide supra N. 56.

and

and besides the legitimate Number of *Historical Books* there, whereof he * accompteth but XII, together with V *Poetical*, and V *Prophetical*, concluding, that *all the rest* are no *genuine* Scriptures. And there was never yet any of the *Greek Church* that said otherwise.

* Ἰσέον καὶ τὰ γνήσια τῆς γραφῆς τάδε. *Haec sunt genuina Scripturæ Historica.*

CXLIV. In *Sicily* at (*a*) this time JOHANNES *de* COLUMNA was Archbishop of *Messina*, the Authour of the *Book*, that is called, (*b*) *The Sea of Histories*. Where all the *Six Apocryphal Books* are named, & said (*c*) "*not* "*to be numbred* within the *Canon* of *Divine Scriptures* though otherwise *allowed* by the *Church*. And this *Allowance* of them he maketh to be, (*d*) for *Edification* in good *Life* and *Manners*, being in the mean while "*insufficient* for the *Resolution* of any *doubts in matters* "*of Faith*. *An. Dom.* 1310.

a Genebrard. Chron. lib. 4.
b *La mer des Histoires*, according to the *French* Version.
c Ib. 2. Vol. 6. Page, Chap. 12.
d Ibid Vol. 1. Page 4. Chap. 1.

CXLV. BRITO (so called either by his *Name*, or by his *Nation*,) a *Frior Minorite* of those days, is mentioned with some honour by (*e*) *Lira*, to have written before him an *Exposition* of S. *Ferom*'s *Prologues* upon the *Bible*; which was heretofore wont to be printed, and joyn'd to the *Ordinary Gloss*, though the *latter Editions* have now left it out,) wherein he followed the same Doctrine that S. *Ferom* did, (*f*) defending the *Scriptures* against those Men "*that* "*brought in any Apocryphal Book*, and made it *Hagiographal*. Again in his *Prologue* upon *Tobit*, he correcteth the (*g*) *word* that was miswritten there, "because that (*h*) *This Book* was *not Canonical*, nor any "else besides, which was not in Saint *Ferom*'s Number. In his *Prologue* upon *Judith* he produceth, and commendeth the (*i*) *words* of *P. Comestor*, before *An. Dom.* 1312.

e Lira 2 in Postil. Prol. *Omissis Prologis, à Principio Geneseos incipiam —— quia nunc alius frater Brito, de ordine nostro, Prologos Bibl. valdè sufficienter exposuit, quod opus habetur communiter.*
f Brito. Prol. in Jos. & ad Prol. Gal. *Hic defendit S. Scripturam contra illos, qui inducunt APOCRIPHA pro HAGIOGRAPHIS.*
g Idem Præf. in Tob. verb. Hagiographa.

Sed alia litera habet Apocrypha quod melius est. h Ibid. *Quia Hieronymus, numeratis Libris CANONICIS inter quos ISTE NON EST, inserit, Quicquid extrà hos est, inter APOCRYPHA computatur.* i Vide Num. 73. sup. *de vitio Scriptoris.*

cited

cited. And in his *Prologue* upon the *Maccabees*, he requireth it to be (z) *especially noted*, "That *these Books* are "*not in the Canon of Scripture*, though they be *publickly* "*read* by the *Constitution* of the *Roman Church*.

An. Dom. 1320.

CXLVI. But the Commentaries of NICHOLAS LIRA upon the *whole Bible* were at this time in the greatest vogue and credit of all other. (b) *Trithemius* thought him to be an *Englishman*, but he was (c) born at *Lira* in *Brabant*, from whence he had his *Name*, and where he was converted from *Judaisme* to *Christianity*, and became a *Frier Minor*. Of him, we have not only the Confession of (d) *Canus*, (e) *Pererius*, and (f) *Serarius*, "that *his Testimony* maketh clearly for us but the acknowledgment of (g) *F. Leander*, (who lately set him forth,) "that *herein he was plainly averse* from "the judgment, and the *Sense of the present* (Tridentine) *Roman Church*. For in his *Preface* upon the *Book* of *Tobit*, having said, (h) "That by the favour of God "assisting him, he had already written upon *all the* "*Canonical Books of Scripture* from the beginning of "*Genesis* to the end of the *Revelation*; he declareth "his further intention now to write upon *those Books* "also that were *not Canonical*, naming them every "one, *Wisdom*, *Ecclesiasticus*, *Judith Tobit*, and the "*Maccabees*; and distinguishing them from the *other* by these *Two Notes*, (i) "That the *Canonical Books* are "not only before them in *Time*, but in *Dignity* and "*Authority*; these, (k) that are *not in the Canon*, being *received into the Church*, to be there *read* for

a Id. ad Prol. in Lib. Mac. *Notandum, quòd Libri Maccab. NON SUNT DE CANONE; leguntur tamen in Ecclesiis per Constitutionem Romanæ Ecclesiæ.*

b Trithem. de Script. ror.

c Epitaphium Lirani. *Cui veteris perhumana dabat Brabantia Liræ cognomen: Lira nam fuit urbe satus.*

d Canus Loc. l. 2. c. 10. & 11. Arg. 3.

e Perer. in Dan. l. 16.

f Serar. Prolog. in Tob. & Judith.

g Leand. de S. Martino præfat. citat. *Liranus à communi Ecclesiæ nostræ* (hodiernæ scilicet Pontificiæ, Tridentino Concilio recentioris) *Sensu discedit in Libris Canonicis recensendis.*

h Liran præfat. in Libr. Tobiæ. *postquàm auxiliante Deo scripsi super Libros S. Scripturæ CANONICOS, incipiendo à principio Geneseos, & procedendo usque ad finem Apocalypseos; de ejusdem confisus auxilio super ALIOS intendo scribere QUI NON SUNT DE CANONE, scilicet, Sap. Ecclesiasticus, Judith, Tobit, & Maccabæorum.* i Ibid. *Veritas Scripta in Libris Canonicis prior est tempore, & dignitate, quantùm ad omnia, quàm sit illa quæ scribitur in Non Canonicis.* k Ibid. *Libri, qui non sunt de Canone. recepti sunt ab Ecclesia, ut ad Morum informationem in Eâ legantur, tamen Eorum auctoritas ad probandum ea, quæ in Contentionem veniunt, minus idonea reputatur, ut dicit Hieronymus; propter quod sunt minoris efficaciæ, quàm Libri Canonici.*

Mens

"Mens *Instruction in manners*, not for any *establish-*
"*ment of their Faith*; whereas[a] the *other* be the *prime*
"*Principles of our Religion*, and contain nothing in
"them, but what is *firmly* and *indiscussively True*. To this discourse he referreth again in his *Preface* before the Book of *Wisdom*. And beginning to write upon *Ezra*, he[b] expresseth himself yet more clearly, "and passeth by the Histories of *Tobit*, *Judith*, and "the *Maccabees*, because they be *not* in the *Canon* of "*Scripture* either with the *Jews*, or with the CHRISTIANS; then which nothing can be said more fully against the *Common evasion* of our *Trent-Canonists*.

a Ibid. *Libri S. Scripturæ, qui* CANONICI *nuncupantur, tantæ sunt auctoritatis, quòd quicquid ibi continetur, VERUM tenetur FIRMITER, & INDISCUSSE Nam sicut in Scripturis Philosophicis veritas cognoscitur per reductionem ad PRIMA PRINCIPIA PER SE NOTA, sic in Scripturis à Catholicis Doctoribus traditis veritas cognoscitur quantum ad ea quæ sunt* FIDE *tenenda per reductionem ad Scripturas S. Scripturæ sunt habitæ à REVELATIONE DIVINA, cui nullo modo falsum potest subesse* CANONICAS, *quæ* b in 1. Ezra cap. 1. *Libros autem Tobiæ, Judith, & Maccab. licet sint historiales, tamen intendo eas ad præsens pertransire, quia non sunt de* CANONE *apud Judæos, nec apud* CHRISTIANOS. *Imò de ipsis dicit Hieronymus, quod inter* APOCRYPHA *computantur.*

CXLVII. In *England* at this time lived WILLIAM OCCHAM, the Disciple of SCOTUS, and a Student of *Merton Colledge* in *Oxford*, much magnified by all Men, and accompted the most c *Profound* and *Learned Doctour* of his Age. Who in his *Dialogues*, d "acknowledging that *Reverence* and *Honour* to be *due* "*only* to the *Divine Writers* of *Scripture*, whereby "we believe them to have been *free from all errour*, subscribeth to the Doctrine of St. *Jerom* in his *Prologues*, and of St. *Gregory* in his *Morals*, "that neither "*Judith*, nor *Tobit*, nor the *Maccabees*, nor *Wisdom*, nor "*Ecclesiasticus* are to be *received* into any such *height* "*of honour*; for that *the Church doth not number them* "among the *Canonical Scriptures*. And afterwards he[e] leaveth them (as *Hugo* and *Ricardus* of S. *Victor*'s did) "to be ranged among the *Expositions* of *Bishops* "and *other Doctors* of the *Church*.

Anno Dom. 1330.

c Biel. in 4. dist. 14. q. 2. art. 3. *Gul. Occhamus profundissimus veritatis indagator; cujus Doctrinam tanquam clariorem frequentius imitor.*

d Gul. Occham. Dialog. part. 3 Tract. 1. l. 3. c. 16. *Secundùm Augustinum* SOLIS *Scriptoribus Bibl. deferendus est hic timor & honor, Nulli deferendus est* POST IPSOS. *Secundùm Hieronymum etiam in Prolog. & Gregorium in Moralibus, Libri Judith Tobiæ & Maccab. Ecclesiasticus, & Sapientia, non sunt recipiendi ad confirmandum* ALIQUID IN FIDE. *Dicit enim Hieronymus, sicut & Gregorius; Jud. Tob. & Maccab. libros legit quidem Ecclesia sed inter Canonicas Scripturas non recipit.* e Ibid. *Sed & Expositiones Episcoporum, & Aliorum qui fuerunt post Scriptores Canonicarum Scripturarum non sunt majoris auctoritatis quam Libri prædicti.*

An. Dom. 1340. CXLVIII. HERVÆUS NATALIS BRITO, (of *Little Brittanie* in *France*) the *General* of the *Preaching Order* at that time, was another, "Who [b] believed *no Scriptures* to be *truly Canonical*, or of *Divine Authority*, as pertaining to the *first Testament*,) "but those which the *Hebrews*, (to whom the *Oracles of God were committed*) have delivered unto "us.

[b] Herv. Natal. Brito in Ep. S. Pauli, (Comment. Oper. Anselmi inserto.) ad Rom. 3. 1. *Nos credimus Vitas esse* SCRIPTURAS, *quas* JUDÆI *tradiderunt nobis; & à nulla alia gente Libros* DIVINÆ AUCTORITATIS *recipimus.*

CXLIX. The rest of the *Schoolmen* who likewise wrote their *Commentaries* upon the *Scriptures*, make no professed, or particular discourse, concerning *this Matter*. But we have no reason, (and none can be brought,) to think, they were of any other judgment herein then *their fellows*.

Anno Dom. 1350.

CHAP. XVI.

The Testimonies of the Ecclesiasticall Writers in the Fifteenth Century.

Anno Dom. 1400. CL. IN the beginning of this *Century*, THOMAS Surnamed ANGLICUS, (being born and brought up in the *Church of England*,) was numbred among the *Divines* of his own time, for a man so grave and sound in his judgment, and of such an excellent spirit, that in *latter Ages* [a] he hath "been taken to be the *ANGELICAL Doctor*, that is, "*Thomas Aquinas* himself, upon whom his followers bestowed *that Title*. In his *Commentaries* upon the

[a] Sixt. Senens. Bibl. lib. 4. *Thomæ Anglici commentaria in Apoc. &c. ascripta fuere D. Thomæ; cui cum honoris causa tributum esset Angellici cognomen, & magna esset inter Anglicum & Angellicum vocis similitudo; paulatim effectum est, ut per incuriam & errorem Thomæ Anglici scripta, Thomæ Angelici titulo notarentur.*

Revelations

Revelations he [b] numbreth the Books of the *Old Testament* (as others had done before him,) to be XXIV. " if the Book of *Ruth* be reckoned *apart* from the " *Judges*, and the *Lamentations* from *Jeremie*; but " otherwise, if they be compted *together*, he makes the " whole number to be but XXII.

[b] Thomas Angl. in Apoc. *Libri V. T. sunt XXIV, si Ruth non computetur cum Libro Judicum, sed per se, nec Threni cum Libro Jeremiæ. Si enim cum illis computentur, non sunt nisi XXII. sicut dicit B. Hieronymus in Prologo super Libros Regum.*

CLI. About thee same time, lived in *England* THOMAS of WALDEN, the *Provincial* of the *Carmelites*, and a Writer of very great reputation, not long after the *Councel* held at *Constance*. For his Books were [a] approved by *Pope Martin* the Fifth, and alledged [b] with high commendations in the *Councel* of *Basil*; which maketh *his Testimony* to be the less subject to *Exception*; " When in the same Books [c] he ac- " knowledgeth *no more* then *Two and Twenty Volumes* " of *Divine Scripture* to be of *Canonical Authority* conformable to S. *Jerome* in his *Prologue*, that was placed before all their Bibles. *Anno Dom.* 1420.

[a] *Breve Apost. Martini V. Tom. 3. Thom. Wald. de Sacramentalibus.*

[b] *Joh. de Ragusia, Orat. habitâ in Concilio Basiliensi.*

[c] Thom. Wald. Doctrinal. fid. Tom. 1. lib. 2. Art. 2 cap. 22. *Præfigens scil. Ecclesiæ futuræ XXII volumina in Scriptura & Auctoritate CANONICA, secundùm quod recitat super Lib. Regum Prologo Galeato Hieron.*

CLII. There was at this time in *Spain*, a *Jew* [d] of great Nobility and Learning, converted to *Christian Religion*; who for his excellent worth both in piety, knowledge and probity, was first made *Bishop* there of *Carthagena*, and afterwards of *Burgos*, from whence he had his *Name* of PAULUS BURGENSIS. This Bishops *Notes* [e] upon the *Bible* are printed together with the *Ordinary Glosse*, and the *Commentaries* of *Lira*, whom though he made it his business there in many places to [f] contradict; yet finding fault [g] with *other matters*, he blames him not at all in *this*, that *Anno Dom.* 1430.

[d] Jo. Mariana de Rebus Hisp. lib. 19. c. 8. ----*Paulus Burgensis, Judæus Christianus factus Libros edidit mirandos; erat enim ingenio facili, copioso, perspicaci, & Divinarum literarum cognitione præstans. Primo Carthag. postea Episcopus Burgensis creatus est. Id probitatis, eruditionisque premium fuit*, &c. [e] S. Biblia cum Glossa ordinaria, Comment. *Lirani, & Additionibus Pauli Burgensis*, &c. [f] *ut patet in eisd. Additionibus.* [g] Bud. Carvajala de Restituta Theologia. *Neque minorem admirationem mihi præbet Burgensis, qui cùm multa mirationa sæpè notet in Nicolao Lirano, hic tamen MUTUS est, quùm invenisset justam invehendi occasionem*, &c.

concern'd the *distinction* (so often insisted on by *Lira*) between the *Canonical* and the *Apocryphal Books* of *Scripture*; as certainly he would have done, if there had been no *such distinction* then received in the *Church*. But he was so far from it, that in [a] divers of his *Notes* he keepeth up the *same distinction* himself, "and rejecteth *those Books* from the *Canon*, which "the *vulgar Latin* had annexed to the *Hebrew Text*; and which the *New Decree* at *Trent* hath since commanded to be *received*, and made of *equal Authority* or *veneration* with it.

[a] Burg. Addit. 1. ad cap. 1. Esther. *Quod autem habetur 13. cap. ubi dicitur, Ne honorem Dei mei transferam ad hominem, &c. non est tenendum tanquam Authenticum, & in Scriptura CANONICA contentum. Non enim habetur ab Hebræis de isto Libro nisi tantùm usque ad decimum cap. inclusivè.* Item, in c. 7. *Quod in hoc Libro continetur post decimum caput, non est de Libris Canonicis nec recipitur ab Hebræis.*

An. Dom. 1439.

CLIII. And now we are come to the time of the pretended COUNCEL at FLORENCE; where [b] *Becanus* the Jesuite imagined, "that he saw *Pope* "*Gelasius* (almost a *thousand years* after he was *dead*,) "reaching forth the *Trent Canon* (more then a *hundred* "*years* before it was *born*,) to *Pope Eugenius* the Fourth. And which is the *only Councel*, that [c] *Canus*, and many others (for *Cardinal* [d] *Bellarmine* speaks but faintly of it) have to bring against us, between *Trent* and *Carthage*, for the space of *Eleven hundred and forty years* together. For the better discovering of whose *vanity* herein, (and in some *other matters* besides) it will not be amiss to look into the true *Story* of this pretended *Councel* of *Florence*, and briefly to set it forth.

[b] Becan. Man. Controv. lib. 1. cap. 1. p. 1.
[c] *Canus* Loc. l. 2. c. 11. Sect. Ad Tertium *Concilium Carthaginense, Florentinum, & Tridentinum hos Libros tanquà sacros Ecclesia tradiderunt.*
[d] Bellarm. de verbo Dei, l. 1. c. 8. & c. 10. Sect. Primum. Alii verò plurimi passim citant *Concilium Florentinum*, in *institutione Armenorum.*

The Brief History of the Counc. of Floren.

CLIV. In the Eighteenth year of this *Century* the *Councel* of *Constance* ended. Wherein, (after the *Latin Church* had, for Forty years together, been rent asunder into divers Factions, by the opposition and schism of sundry *Popes*, that had set themselves up one against another,) a *Decree* was made, *That all* "*persons, of what state or dignity soever they were,* (*though* "it were the *Papal dignity it self*,) ought to be *subject* "unto a *General Councel*, and to obey it in all things, that

[a] Concil. Const. Sess. 4. *Sanctum est, Generale Concilio quemlibet, cujuscunq; status vel dignitatis, etiamsi Papalis, existat, teneri obedire in his quæ pertinent ad fidem, extirpationem Schismatis, & Reformationem Ecclesiæ.*

"that concerned either *Matter of Faith*, or *Extirpation* "*of Schiſme*, or *Reformation of the Church*. *Three*, who pretended to be *all Popes of Rome* at once, being there depoſed, *Martin* the Vth was by that Councel ſurrogated, and taken into their place. There was another [a] *Decree* likewiſe made for the more frequent holding of ſuch *General Councels*, in time to come, "*One* to "begin *five* years after this *Councel of Conſtance* was "ended, a *Second* at the end of *ſeven* years follow-"ing, and afterwards every *tenth* year beſides. According to which decree, the [b] City of *Pavia*, in the Dutchy of *Millain*, was by the *new Pope*, with the approbation of the *Emperour Sigiſmund*, appointed for the *place* where the *next Councel* ſhould be held. And there at the term allotted it began; but after a while, upon certain Reaſons, it was removed to *Siena*; and a *Decree* was there made for the celebration of the *next* appointed *Councel*, at the end of *Seven years* following, to be kept in the *City of Baſil*: To which purpoſe they cauſed a *Solemn Inſtrument*, with the conſent of *all Parties*, to be drawn up *in writing*, and *ſigned*. What elſe was done at *Pavia* or *Siena*, we have no Acts extant to teſtifie. But that aſſoon as the *Councel* was met at *Baſil*, they began to ſpeak of *Reformation*, and ſaid, [d] *that at the Councel of Siena they were all deluded*. *Eugenius* the IVth was now *Pope*, and *Julian* the *Cardinal* was his *Deputy* at *Baſil*. But hearing from thence, that they all talked of *Reformation*, and being terrified with the *Example*, that the *Councel* of *Conſtance* had lately before given of it, he ſent forth his *Bull*, and went about to *diſſolve* this *Councel* of *Baſil*, before it was well *begun*. On the other ſide, they that were met, openly reſiſted the *Bull*, and denied that the *Pope* had any ſuch *Authority* over the *Councel*; urging the *Decree* made at *Conſtance*, that the *Councel* rather had *Authority* over him; [e] and there-

[a] Seſſ. 19. *Primum à fine hujus Concilii in quinquennium, Secundum à fine illius in Septennium; & deinceps in Decennium perpetuò celebrentur.*

[b] Seſſ. 44. *Civitas Papienſis Deputata eſt pro proximè futuro Concilio.*

[c] Tomi Conciliorum. Et Julianus Cardinalis. Epiſt. ad *Eugen.* 4. Inter Opera *Æneæ Silvii. A fine Concilii Conſtantinenſis quinquennio elapſo celebratum eſt Papienſe vel Senenſe; & ab hujus fine elapſo Septennio cæptum eſt celebrari Concilium Baſilienſe.*

[d] Id. Julian. Epiſt. ad Eugen. *Dicebant, qui Scandalizati ſunt deformitate cleri; Fuimus DELUSI in CONCILIO SENENSI.*

[e] Georg. Phranza in Chron. lib. 2. c. 13. &c. *Ea tempeſtate Germani erant Baſilea congregati diſſidentes ſententiis contra Eugenium Pontificem, quem reprobantes creârunt Pontificem nomine Felicem, virum inter ipſos ſpectata in primis probitatis.*

thereupon when he grew *Refractory* against them, and would not *revoke* his *Bull*, they *deposed* him, and substituted *Amadeus*, the Duke of *Savoy*, in his room, by the name of FELIX the Vth. So, there were *Two Popes* together again at once.

CLV. In the mean while, the *Empire* of the *East* lay a bleeding, and the *Greeks* being not able to resist the greatness of the *Turkish Forces*, then brought against them, they began to seek for help and relief from these *Western Parts*. *Eugenius* being desirous to free himself from the opposition and troubles, that the *Council* at *Basil* had brought upon him, and supposing that the present distress, whereinto the *Eastern Empire* was now fallen, would be a fair occasion to bring the *Greek Church* under his own *Papal Dominion*,[b] inviteth * the *Emperour* to come into *Italy*, and to bring his *Greek Bishops* with him to a *Council* there, that should be call'd, and held at *Ferrara*; where, if an *Union* might be first made between the *Latin Church*, and *Theirs*, he promis'd them *large assistance* against the *Turks*, from all parts of these *Western Dominions*, and the *Empire* of *Germany*. The *Council* of *Basil* likewise [a] invited them to come thither, that there might be an *Agreement* made in all matters of Religion, wherein they dissented from the *Occidental Churches*, and that the *Princes* of the *Empire* might be the rather stirr'd up to *aid* them. But the *Greek Emperour* having had his *first* invitation and promise from the *Pope*, and being [b] more willing to take the offer of the *nearer* aid, that was made him in *Italy*,

b Ibid. *Pontifex igitur Eugenius triremes instruit, & Johannem Byzantii Regem accersebat. Concilium enim sub se agitari volebat.* * *Johannes Palæologus.*

a Sabellic. Ennead. 10. lib. 3. *Fuerat id negotium per Legatos motum, Martino adhuc sedente. Tentavit Basiliensi Concilium Palæologum magnis sollicitationibus pellectum ad se trahere, ut Res Basileæ inchoata majoris esset ponderis; paratæque fuerant Naves in Narbonensi Gallia apud Massiliam, quæ cum ex Græcia deportarent.* b Item, Antonin. Sum. Hist. Tit. 22. cap. 11. *Congregati Basileæ, post dissolutionem & irritationem factam Concilii per Eugenium non desistebant à prosecutione inepti, sed sollicitè incitabant Græcos Basileam ad Concilium id accedere.* Ibid. *Prævaluit tamen autoritas Eugenii cum suasionibus plurimorum, ut ad præsentium suam se conferrent.*

then

then the other, which was further off, excuſed himſelf to the meſſengers that were ſent from the *Councel* at *Baſil*; and came to *Venice*, [c] *He* and his *Brother* with him, beſides the *Patriarch* of *Conſtantinople*, together with many other *Biſhops*, and a *Train* of *five Hundred* followers. At *Venice* [a] they were honorably received; and from thence conveyed to *Ferrara*, whether the *Pope* had Summoned his New *Councel*, and was there ready to entertain their Coming.

CLVI. At the *Councel* in *Ferrara* they had *XVI Seſſions*; and at FLORENCE (to which place, by reaſon of the Peſtilence in *Ferrara*, they were forced to remove) they had IX. In all theſe *Seſſions* little or nothing elſe was done, but that they ſpent the whole time in diſputing with the *Greek Biſhops* about "the *Addition* of FILIOQUE to the CREED, and "*the Father and the* SONNE; wherein nevertheleſs not any thing was as yet concluded. In the mean while the *Greeks* were in great peril at home, to be over-run and utterly ſpoiled by the *Turks*, who in the abſence of the *Emperour*, had [b] taken a Reſolution to beſiege the City of *Conſtantinople*, being then already in great diſtreſs, and altogether unable to reſiſt them, without ſpeedy and preſent ſuccour. Whereupon [c] Letters were ſent to *Florence*, [d] to inform the *Emperour* in what *extream danger* they ſtood, and to preſs him unto a timely *union* with the *Pope* and the *Latin Church*, from whom they expected *help*, upon any terms. After all the former alterations therefore about the SYMBOLE, and the PROCESSION,

[c] Ibid. *Imperator & frater ejus, cum Patriarchâ, Epiſcopis, & magno comitatu numero quingentorum Conſtantinopoli ſe moventes, Venetias applicuêre.*

[a] Sabellic. loco cit. *Forſcarus princeps eum honorificentiſſimè excepit. Ex Venetiis Imperator Ferrariam proceſſit, quò Pontifex ex Bononia ſe contulerat.*

[b] Phranza loco citat. *Amurathes miſſis Copiis Conſtantinopolin oppugnare conſtituit.*

[c] Scripta Gregor. Scholarii *inter Acta Synod. Flor.*

[d] Phranza, ubi ſupra. *Mittunt Procures in Italiam, qui Imperatori indicium faciant, quam ancipites cogitationes, & fluctus curarum ingentes erant Conſtantinopoli; quodque nulla alia ſalutis via ſupererat, quàm ut ex unione factâ cum Latinis, auxilia, ab eis mitterentur. Si enim non adeſſet adventitium ſubſidium (ἄνευ τῆς ξένης συμμαχίας) ut primum quidem Hoſtis impetum ferre potuerunt.*

at

at length there was upon the sudden, * an *abrupt Agreement* a made in the *Councel*, concerning those *Two Points*, whereof they had so long disputed, and *Two more* besides, which were the *Two Points* of Purgatory, and the *Primacy* b of the *Pope of Rome*. And these were the *Heads* whereof that sudden *union* consisted, though * some of the *Greek Bishops* made their Protestations there against it, and it lasted not long. But concerning the *Canon* of *Scripture* there was not a word spoken.

CLVII. The c *Archbishop* of *Florence*, who was present at this *Councel*, reciteth the *Popes Letters* to the same purpose; and of the *Union* there made, we are no otherwise inform'd. Some other *Disputations* and *Differences* had pass'd there between them; but in the end, upon condition that the *Greek Church* would acknowledge, first their *Patriarch of Constantinople to be inferiour to the Pope of Rome*; then, *that there was a Purgatory after this life*; (neither of which they will yet acknowledge to this day,) and lastly, *That the Holy Ghost proceeded from the Father, and the Son* (which they never absolutely denied,) the *Pope* was contented to make this *further Accord* with them, That they should without his offence be permitted, *To celebrate the Eucharist in leavened Bread*; to *Baptize after their own accustomed matter*; to *let their Priests live in lawful Matrimony*; *to let their Beards grow*; and to *give the Communion unto all persons in BOTH kinds*; together with *many other things* besides.

* Conc. Flor. Sess. 25. *Tunc Rutenus & Mytelenensis accessere ad Pontificem, dixeruntque Ei; En Serenissimus Imperator condescendit ad omnia, quæcunque tua Beatitudo postulavit, & nos omnes fecimus quicquid voluisti: NULLAQUE ALIA de CAUSA reluctari noluimus, nisi ut Res quàm CITISSIME absolvatur: & si quid erat Nobis dicendum, prætermissimus, quia Triremes Venetæ CITO sunt solvturæ.* a Literæ Unionis ab *Eugenio* promulgatæ, in *Conc. Flor.* b Viz. *Juxta Canones dicta Sanctorum & Sacram Scripturam & non aliter.* Vide Conc. Flor. Sess. 25. versus finem. * *Marc. Ephesius.*

c Antoninus in Sum. Hist. loco citato. Recitatis Literis Eugenii de unione, subjicit. *In aliis Ritibus suis, cui non important Hæresim (licet rationabiliores sint Ritus Ecclesiæ Occidentalis seu Romanæ) Græci fuerunt permissi manere Sicut, quòd celebrent in Fermentato: quod Baptizent in alia forma quàm Nos, videlicet, Baptizetur Servus Dei N. in nomine Patris, & Filii & Spiritus Sancti, Amen. Item quòd Ordinati in Sacris utantur Matrimonio contracto ante susceptionem ipsorum ordinum Sacrorum. Item, quòd nutriant Barbam. Item, quòd dent Sacramentum Eucharistiæ SUB UTRAQUE SPECIE Omnibus, & Multa Alia.*

CLVIII.

CLVIII. While theſe matters were in doing, there came certain Legates to the *Councel* from the *Patriarch* of *ARMENIA*, and having ſaluted both the *Pope* and the *Emperour*, (for in this order they are placed in the *Acts* of this *Synod*,) they ſaid; that *their Church* agreed with the *Church Catholick*, and that they would be willing to obſerve the *Decree* of the *Council*; for which they were very much commended; and when this was done, *they* and the *Greeks* together departed from *Florence*. Among the *Acts* of the *Synod*, there is an INSTRUCTION to the *ARMENIANS*, given them under the Name and Authority of *Pope Eugenius*, and preſcribing them the SEVEN SACRAMENTS according to the *Rites* of the *Roman Church*, with ſome *other things* thereunto annexed. This INSTRUCTION is * Dated in the Year M, CCCC, XXXIX. *X Kalend. of December*. But the [b] *Greeks* and the *Armenians* with them, were gone from *Florence*, *Five Moneths* before; for they made [c] an *end*, and departed in the Moneth of *July*. Which ſo much poſeth the *Author*, [d] who collected the *Seſſions* of this *Council* into a ſhort *Summary*, that he knoweth not how to reconcile the *one* to the *other*, but by ſaying, That either the *Greeks* and the *Armenians* tarried longer (contrary to what he had ſaid before,) or that the *Synod* continued longer after they were gone, (whereof there are no *Acts* to be ſeen,) or at leaſt, that ſome *other Synod* was held at *Florence*, (when *this* was ended) in the Moneth of *December*, at what time the *Decree* of the *Pope* is dated. Wherein *Euge-*

[a] Narratio Actis Synodi Florentinæ inſerta.

* Decretum Eugenii Papæ 4. ſive Inſtructio pro Armenis poſt Concil. Florent. *Datum Florentiæ in publ. Seſſ. Synod. An. Dom.* 1439. 10 *Calend. Decemb. Anno Pontif. Eug.* 9.

[b] Compend. Seſſ. Synod. Flor. apud Surium & Binium. *Legati Armenorum unà cum Græcis Florentiæ diſceſſerunt An. Dom.* 1439. *circà diem menſis Julii* 22. *vel* 23.

[c] Antonin. ubi ſup. *Et eo Anno* 1439. *in die Dominica Menſis Julii celebrata eſt, &c. & facta eſt, dicta Re-*

conciliatio, &c. [d] Apud Surium & Binium in ultim. edit. Conciliorum. *Poſt ſubſcriptiones (& diſceſſionem Græc. unà cum Armenis) extat ſub finem Epiſtola quædam Eugenii Papæ de unione Armenorum et Græcorum cum Latinis in ita, quæque hoc eodem Anno Menſe Decembri in quadam publica Seſſione Synodali Florentiæ data & ſcripta habetur. Unde neceſſario colligitur, aut Græcos & Armenos hucuſque Florentiæ, permanſiſſe; vel, quod probabilius eſt, eandem Synodum, poſt Græcorum & Armenorum, aliquot Seſſionibus, (quarum Acta nulla extant,) continuatam; vel ſaltem aliam quandam, ab hac Oecumenica Synodo diverſam, eodem Anno* 1439. 10 *Calend. Decem. (quo die ſcripta habetur prædicta Eugenii Synodica Epiſtola) celebratam fuiſſe.*

nius (if his *Decree* be not rather counterfeit,) whatſoever he was pleas'd to ſay and to command beſides, ſaith *never a word*, all the while, concerning the *Canonical Books* of *Scripture*, or in what *number*, one or other, they are to be received.

CLIX. In the large *Tomes*, and *Editions* of the *Councils*, which *Crab*, *Surius*, *Nicolinus*, the *Vatican*, and *Binius*, have ſet forth, there are in this *Decree* of *Pope Eugenius* but *Eight Articles*; nor did all [a] the *Libraries*, whereinto they could make ſearch by themſelves, or others, afford them any more: only [b] *Caranza*, and out of him *Longus Coriolanus* have in their *Epitomes* of the *Councils* given us *Nine* or *Ten*; (but in ſuch an order and manner, as the *Two laſt Articles* given us in the *larger Volumes*, are by *them* omitted, and *Three others* ſubſtituted in their room) the *Seventh* whereof (which is not at all found in the [c] *Tomes of the Councils* neither) is an *Extravagant* concerning the *Manichees*; from the naming of whom, occaſion is there pretended to be taken, of ſetting down the "*Books that pertain both to* [d] *the Old and New Teſtament*, whereof a *Catalogue* is there likewiſe given us with all "the *Six Apocryphal* and *debated Books* in it, beſides the "*Canonical*, and *all* ſaid to be *written by the Holy Men* "*of God*, as they were *inſpired by the Holy Ghoſt*; and "*every one of them* to be *received* by the *Church*.

a Petrus Crab in prima ſua Editione *Pluſquam Quingentas Bibliothecas perluſtravi per varias regiones.*

b A Dominican Frier, and *Q. Maries* Confeſſor in *England*, after ſhe was Married to *K. Philip* of *Spain*.

c Ubi habetur. *Septimo, decretum unionis cum Græcis, &c.* in decreto *Eugenii* de *Inſtructione Armenorum.*

d Sum. Caranzæ in decret. 7. Conc. Florent. *Unum atque eundem Deum V. & N. Teſt. profitemur. Eodem Spiritu inſpirante Sancti Dei homines loquuti ſunt. Quorum Libros ſuſcipit & veneratur Eccleſia qui Titulis ſequentibus continentur Gen. Exod, &c.* & texitur Catalogus laxior, qualis ab *Auguſtino* & *Concilio Carthag. tertio* allatus fuit.

CLX. And this (forſooth) is the *Canon* of the *Oecumenical Council* of *Florence*, that [e] *Canus* and [f] *Becanus*, and [g] *many others* bring againſt us. For from *Caranza* they had it, and from no body elſe; who it is moſt likely, had it from ſome *Impoſtor* or other, that made this *Decree* of his own head, when there was no *Copy* of the *Council* to be found, that had the like. Though if it were true, all this that *Caranza* added

e Canus in loc. Theol. ubi ſupra.

f Becanus in Manual. Contr. ubi ſupra.

g Sixt. Senen. lib. 8. hær. 11. Alph. à Caſtrocont. hær. l. 1. c. 2. Andrad. def. Fidei Trid. l. 3. Harlem. in Catal. libr. Canonic. & multi alii.

ded to it; yet in the ſame ſenſe that St. *Auſtin*, and the *Council* of *Carthage* were interpreted before, may *theſe words* of the *Epitome* be taken here. But in *Epitomes* of *Councils* there ought not to be more, than is in the *great* and *vaſt Volumes* of the *Councils* themſelves, where no ſuch thing is to be ſeen in all the *ſeveral Editions* that have been printed of them. And as for the *Councel* of *Florence* it ſelf, the *Story* of it (which we have briefly and truly repreſented) hath made it manifeſt, that it cannot be rightly accompted to be a *General* or an *Oecumenical Council*, were it but in reſpect of the *Latin Churches* alone; whereof a *great part* remained at *Baſil*, and acknowledged not either *Eugenius* or his *Council* at *Florence*. Indeed they were called thither, but when [a] *none* of them came, and the *Greeks* began to be troubled at it, the *Pope* ſaid, that where "*He and the Emperour of the Eaſt*, "(without any notice taken of the *Weſtern Emperour*) "*with his Patriarch were met together*, there needed no "more to make a *General Council*, *for all Chriſten-* "*dome met in Them*; *and no man believed otherwiſe*. But who can here believe the *Pope*? eſpecially, when the *Councel* at *Baſil* [b] condemn'd that at *Florence*, for a *Schiſmatical Synagogue*, (as that at *Florence did It*) and with *worſe terms* than thoſe. But whatſoever either of theſe *Two Synods* did, or whatever it was that *Pope Eugenius* decreed, certain it is, that neither the *Greek*, nor the *Latin Church* (before the *Synod* at *Trent*) ever obſerved any ſuch *Decree*, or received all the *Books* of *Scripture* that *Caranza* reciteth, as *equally*,

a Acta in Concil. Florent. Proximè ante Seſſ. 1. *Præſtitutum quatuor Menſium dilapſum eſt tempus, & nec Baſiliæ quiſquam nec aliquis alius Italus venit. Cumque à nobis aliud fieri non poſſet, res ipſa cogebat celebrari Synodum ad diſputandum, abſentibus etiam iis qui Synodo intereſſe debebant. Aiebat enim Pontifex, ubi Ego ſum cum Imperatore & Patriarcha, ibi Chriſtianorum omnium Synodus eſſe creditur.*

b Jac. Meyerus in Annalib. Flandr. lib. 16. *Baſileenſe & Florentinum adeò nihil concordiæ habebant, ut utrumque alterum Schiſmaticum, Synagogamque Satana nominaret.*

[a] Chalcondilus l. 6. *Græci domum reversi non amplius his quæ in Italia acta fuerant, stare Voluerunt. Verùm Sententiam diversam tenentes, noluerunt in Religionis negotio adhærere Romanis.*

strictly and *properly Canonical.* For the *Latins* (those that were of the chiefest name among them both *then* and *after*,) made no more accompt of any *such Decree* (if any such were,) then the *Greeks* did of the pretended *Union*; who [a] assoon as they were return'd, and got *home* to *Constantinople*, would stand to nothing, that their *own sudden fear*, and the *Popes perswasions*, had, for the time, brought them to in *Italy*.

Anno Dom. 1445.

CLXI. Among the *Latins* in this Age, that notwithstanding this pretended *Papal Decree* at the Council of *Florence*, were of no such mind, as they that follow the Council of *Trent* are now, first of all We have ANTONINUS; who knew, far better than *Caranza* did, what was done at *Florence*; where he was [b] present at divers of the Disputations there held between the *Greeks* and the *Latins*, and being afterwards made Archbishop of the same *Place*, was not long since *Sainted* by Pope *Adrian* the *Sixth*; which will make his Testimony the less lyable to their Exceptions that have so great an Estimation of him. And that He denieth those *Six Books* now debated to be any parts of the *Sacred* and *Canonical Scripture*, [c] *Franciscus Picus*, and [d] *Melchior Canus* are both forced to confess. For otherwhiles in particular he denieth [e] *Some* of them the Honour and Authority that the *Canonical Scriptures* have; and otherwhiles in general he denieth [f] asmuch to them *all*; acknowledging no more than XXII Books of the *Old Testament* to be *Authentick*, not onely by the Accompt of the *Hebrews*, but by the common judgment of the *Latin*

[b] S. Antoninus in Sum. Hist. Tit. 22. c. 11. Sect. 1.

[c] Joh. Fran. Picus de fide & ordine credendi Theor.

[d] Canus loc. Theol. lib. 2. cap. 10 & 11.

Arg. 3. *Antoninus alios six Libros Sacros (sive Canonicos) esse inficiatur.*

[e] S. Antonin. Sum. hist. part. 1. Tit. 3. c. 4.

Impr. Lugd. *Qui Liber (Ecclesiastici) quamvis plenus sit morali Sapientiâ, & ideò ab Ecclesia receptus ad LEGENDUM, non tamen AUTHENTICUS est ad PROBANDUM ea quæ veniunt in Contentionem FIDEI.* [f] Ibid. c. 6. Sect. 12. *Et sic in totum XXII ponunt Hebræi Libros Authenticos. Apocrypha appellant Librum Sapientiæ, Ecclesiasticum, Tob. Jud. & Maccab. Ecclesia tamen etiam APOCRYPHA recipit ut vera, utilia, & moralia, etsi in contentione Eorum quæ sunt FIDEI non urgentia ad arguendum.*

Church;

Church; for proof whereof [a] he produceth both *St. Jeroms Prologue*, which was then generally received, and the Teſtimonies as well of *Thomas Aquinas*, as of *Nicolas Lira*, who were then likewiſe in great accompt among them: and concludeth, That thoſe Books, which are called *Apocryphal* may peradventure have the like *Authority*, that the Writings of *other holy Doctours* have, which be approved in the *Church*: But more than this he doth not attribute to them.

[a] Idem Sum. Theolog. part. 3. Tit. 18. c. 6. Sect. 11. *Hebræi Secundum Hieronymum in Prol. Gal. Librorum V. T. quatuor faciunt Partes. Et Primam appellant Legem.—— Secundam Prophetas—— Tertiam Hagiographa; Quartam, (quam tamen non ponunt ipſi Hebræi in Canone S. Scripturarum, ſed appellant Apocrypha,) faciunt de aliis Quinque Libris, ſcilicet, Sap. Eccl. Jud. Tob. & Maccab. qui in duos Libros diſtinctus eſt; unde & de his Quinque Libris dicit Hieronymus in Prol. ſuper Judith, quod Autoritas eorum ad roboranda illa, quæ in contentionem veniunt, minus idonea judicatur.— Et idem etiam dicit Thomas 2a. 2æ. & Nicolaus Lira ſuper Tob. Scilicet quod iſti non ſunt tantæ Auctoritatis, quod ex dictis eorum poſſit efficaciter argumentari, in his quæ ſunt FIDEI, ſicut ex aliis Libris S. Scripturæ. unde fortè habent Auctoritatem talem, qualem habent DICTA S. DOCTORUM approbata ab Eccleſia.*

CLXII. Contemporary to *Antoninus* was ALPHONSUS TOSTATUS, the Biſhop of *Avila* in *Spain*, and the moſt Learned Perſon of all others that lived in this Age; ſo admired for his induſtry, and knowledge in *all Sciences*, but eſpecially in the *Scriptures*, that ſince his time no man ever had a greater *Elogie* than He, being uſually ſtiled [b] *The Wonder and Aſtoniſhment of the World.* The Teſtimony of this Great Author is yielded to us both by [c] *Canus* and [d] *Serarius*; But becauſe there is none that ſetteth forth *our Doctrine* in this Controverſie more fully than he doth, we deſire that he may be heard at large. For in divers places of his Commentaries he rejecteth the *Six debated Books* from being either *Authentick* or *Canonical Scripture*, or ſufficient to prove any Article of our *Faith*; [e] acknowledging that the *Church* in his time did not command them to be *regularly* received; nor condemn any man of *Diſobedience*

Anno Dom. 1450.

[b] Mariana in Hiſt. Hiſp. *Elogium Toſtati, Hic Stupor eſt Mundi qui Scibile diſcutit Omne.*

[c] Canus loc. Theol. lib. 2 cap. 10. & 11. Arg. 3. *Alph. Toſtatus hos ſex Libros Sacros ſive Canonicos eſſe inficiatur.*

[d] Serar. Prol. 5. in Tob. & preloq. 3. in Maccab.

[e] Toſtat. præfar. in S. Matth. q. 1. *Computatio noſtra communis eſt, quòd computentur Omnes Libri, quotquot Eccleſia legit & ſuſpicit, cujuscunque Ordinis vel Canonis ſint— Quæſt. 2. Alii ſunt Libri, qui licet ab Eccleſia teneantur, Canone tamen non ponuntur, quia non adhibet illis Eccleſia hanc fidem; nec jubet illos REGULARITER legi aut recipi, & non RECIPIENTES non judicat inobedientes aut infideles.*

ence

ence and *infidelity* (as the *Church* of *Rome* doth now,) that received them not into *equal* Authority and Veneration with the rest of the *Scriptures*. And to this purpose he giveth [a] Two Reasons; First, because the *Church* is not only uncertain who be the Authors of *these Books*, but knoweth not neither, whether they were written by the dictate and inspiration of the *Holy Ghost*; which taketh away the Authority of the *Canon* from them. [b] Secondly, because the *Church* is no less uncertain, whether there be not somewhat mingled with these Books by *Hereticks*, and more added to them than the first *Writers* of them ever intended. Whereupon he concludeth, [c] That *the Church* receiveth and permitteth them to be *read*, (as our *Church* now doth,) for many devout passages in them, but *obligeth* no man *necessarily to believe* that which is therein contained; because they are not of *sufficient force* to prove any thing that shall be contested in our Religion by us against *Jews*, or *Hereticks*. Moreover, he distinguisheth (as the Ancient Fathers did [d] before) between *Two* sorts of *Apocryphal Books*; [e] whereof *Some* are so called,

[a] Ibid. *Hoc autem est propter duo. Primò quia Ecclesia non est certa de Auctoribus Eorum; immò nescit an SPIRITU SANCTO INSPIRATI dictaverunt Eos. Cùm autem dubitatur circà aliquos Libros, de scriptoribus eorum, an SPIRITU SANCTO MOTI sint, ADIMITUR AUCTORITAS ILLORUM, & non ponit illos Ecclesia in CANONE Librorum suorum.*

[b] Ibid. *Secundò quid Ecclesia non est certa circà tales Libros, an ultrà id quod habuerunt à propriis Auctoribus Hæretici aliquid miscuerint, vel subtraxerint.*

[c] Ibid. *Tales autem Libros Ecclesia recipit, permittens eos singulis fidelibus legere; ipsa quoque in Officiis suis illos legit propter multa devota quæ in illis habentur. Neminem tamen OBLIGAT ad NECESSARIO credendum id quod ibi habetur; sicut est de Libris SAP. ECCL. MACCAB. JUD. & TOBIÆ. Isti enim licet à Christianis recipiantur, & probatio ex eis sumpta sit aliqualiter efficax; quia Ecclesia istos Libros tenet; contra Hæreticos tamen, aut Hebræos, ad probandum ea, quæ in dubium veniunt, non sunt efficaces.*

[d] Num.

[e] Tostat. ibid. quæst. 3. *Libri dicuntur APOCRYPHI dupliciter. uno modo, quia non constat de eorum Scriptoribus an Sp. S. dictante scripserint, & etiam non constat de omnibus quæ in iis habentur an vera sint; Non est tamen in eis aliquid, quod manifestè falsum sit, vel quod valde suspectum sit de falsitate. Alio modo dicuntur Libri Apocryphi, de quorum Auctoribus non constat, an à Deo sint inspirati, & insuper multa, quæ habentur in eis, vel sunt manifestè falsa, vel de Errore valde suspecta, Accipiendo primò modo Libros Apocryphos, Scriptura non ponit illos in CANONE Librorum suorum, ita ut debeat illis fides de necessitate adhiberi, permittit tamen volentibus legere, quod legant, quia non videtur inde sequi aliquod inconveniens; ipsa quoque Ecclesia illos legit. Accipiendo secundo modo Apocryphos Libros, non solum Ecclesia non ponit illos in Canone, imo nec aliquo modo ponit eos cum Libris suis nec legit, nec legentibus favet---Primo modo sunt Apocryphi Libri quidam, qui ponuntur EXTRA CANONEM V. T. computantur tamen inter Libros S. Scripturæ, scilicet, Liber Sapientiæ, & Ecclesiasticus, & Judith, & Tobias, & Libri Maccabæorum: de Auctoribus enim horum non constat Ecclesiæ, an Sp. S. dictante scripserint, non tamen reperit in eis aliquid falsum, aut valde suspectum de falsitate, sed potius in eis est doctrina copiosa, Sancta, & Devota, ideo Ecclesia legit illos, & computat inter Libros suos. Sic dicit Hieronymus in Prol. super Judith, quòd Liber Judith, qui est de Apocryphis, &c.*

because

becauſe it is not known for certain, either *Who* wrote them, or by *what* Spirit they were written, or whether all things, that are contained in them, be undoubtedly *true*; *Others*, that beſides all theſe *uncertainties* have many things in them either *manifeſtly falſe*, or ſhrewdly *Suſpected* ſo to be. *Both* which *Sorts* of *Books* being excluded from the *Canon* of *Scripture*, the *Church* permitteth the *One* to be Read, but giveth not the like liberty for the *Other*. And among thoſe that are thus permitted, and yet not received into the *Canon*, he reckoneth expreſly the *Six Apocryphal Books*, which ſince his time the *Pope* and a *few Biſhops* at *Trent* have commanded, upon peril of their *Curſe* and *Damnation*, to be *Canonical*, and ſo to be received, in deſpight of all *Churches*, and all *People*, before and after them, in the World.

CLXIII. Yet this is not the only place, wherein this Great and Eminent Writer declareth the common Voice of the Catholick *Church* to be againſt them. For elſewhere his Sayings are as clear to the ſame purpoſe. [a] As where he denieth any of thoſe *Apocryphal Books*, (though they be *written*, and *read together* with the *other Books* of the *Bible*,) to be received by the *Church* into the *like Authority* with thoſe that are *Authentical* and *Canonical*. Whatſoever therefore may be objected out of his [b] Commentary upon S. *Jerome's Prologue* to *Paulinus*, concerning the *Reception* of *theſe Books* into the *Church*, cannot be otherwiſe underſtood, then of ſuch a *Reception*, that took them onely into the *Bible*, to be *Read* among *Chriſtians* (which was [c] more than the

[a] Idem in Enar. præfat. in lib. Paralip. q. 7. *Nullus tamen iſtorum Librorum* APOCRYPHORUM, *etiamſi ſit ſcriptas inter alios Libros Bibl. & legatur in Eccleſia,*) *tantæ Auctoritatis eſt, ut ex eo Eccleſia arguat ad probandam aliquam veritatem; & quantum ad hoc* NON RECIPIT *eos. Et de hoc intelligitur quod dicit hîc Hieronymus, ſcilicet,* APOCRYPHA NESCIT ECCLESIA.---- *Et iſtud habent minus quàm Libri* CANONICI *&* AUTHENTICI. [b] Idem Comment. in Prolog. Gal. *Nos tamen Eccleſiæ auctoritate inter Libros Authenticos illos ſuſcipimus, atque in Eccleſiâ ſuis temporibus legimus, &c.* [c] Ibid. q. 28. *Librum Eccleſiaſtici quanquàm Judæi nunquam habuerint in Canone Scripturarum, Eccleſia tamen* SUSCIPIT *atque* LEGIT.

Hebrews,

Hebrews would allow them,) as usually they were, both in their *private Studies*, and in their *publick Offices*; which is an *honour* that we deny them not.

Anno Dom. 1470.

CLXIV. After *Antoninus* and *Tostatus*, there lived in this Age *DENYS* the *CARTHUSIAN*, a Voluminous Writer upon the whole *Bible*, and a person in such great Reputation with Pope *Eugenius* the IV. (in whose Name the pretended *Decree* at *Florence* is published,) that he esteemed him [a] as one of the *best Sons* which the *Church* then had. Who in this particular, never learn'd any other Doctrine of *his Mother*, than [b] *that there were but XXII Books* of the *OLD Testament*. For when he beginneth to speak of [c] *Ecclesiasticus*, of the Book [d] of *Tobit*, of the [e] *Maccabees*, of *Judith*, and the Histories of [f] *Susanna*, *Bel* and the *Dragon*, he forewarneth his Readers, and telleth us expressly, "That they are not to be com-"puted among the *Canonical Scriptures*, and that "the *Church* doth not receive them to prove any "*Article of Faith* by them. Which is abundantly enough to have been said for this *Century*.

[a] Vita Pauli 2. in 8. Tom. Concil. apud Bin. *Floruit tâ tempestate Dionysius Carthusianus, tot excellentium Librorum Auctor, de quo illud Testimonium protulit Eugenius, Lætetur Mater Ecclesia, quæ talem habet filium.*

[b] Dion Carthus. præf. in Genes. art. 4. *Sicut in prologo super Libros Regum Sanctus ait Hieronymus, XXII sunt Libri V.T.*

[c] Idem Prol. in Ecclesiasticum. *Liber iste non est de Canone, id est, inter Scripturas Canonicas non est computandus.* [d] Idem Prol. in Tob. *Liber iste non computatur inter Scripturas Canonicas— propter quod tum recipit Mater Ecclesia, & legendum instituit, non ad confirmationem Dogmatum, atque probationem Credendorum, sed ad morum informationem.* [e] Idem in Maccab. cap. 1. *Non est autem hic Liber in Canone, tamen ab Ecclesia tanquam verus receptus est.* [f] Idem in Dan. 13. *Verum est autem quòd hæc duo Capitula non pertinent ad Scripturam Canonicam, sicut nec Tobias, nec Judith, &c.*

CHAP.

CHAP. XVII.

The Teſtimonies of the Eccleſiaſticall Writers in the Sixteenth Century.

CLXV. IN the beginning of this Age FRANCIS XIMENIUS the Cardinal and Archbiſhop of *Toledo* in *Spain*, a man very famous to all poſterity, founded the *Univerſity* of *Complutum*, now called *Alcala*, and ſet forth that great and uſeful edition of the *Bible*, in many volumes, and in divers languages, which from that place where ſo much induſtry and pains, together with ſo much † time, * Coſt and charges, was ſpent about it, hath ever ſince carryed the Name of *Biblia Complutenſia*. In this work he had the aſſiſtance of that whole *Univerſity*, beſides the Advice and Care of many other the beſt learned men abroad; and in the Preface to the Reader there is a ſpecial Admonition given, [a] That the Books of *Tobit*, *Judith*, *Wiſdom*, *Eccleſiaſticus*, and the *Maccabees*, with the *Additions* to *Eſther* and *Daniel*, which be there ſet forth in *Greek* only, are no *Canonical Scripture*. In the reciting of which Admonition Frier [b] *Sixtus Senenſis* is not ſo honeſt, as he ſhould be, when he reſtrains that to the *Hebrew Canon* only, which Cardinal *Ximenius* extended to the *Chriſtian Accompt* and all; whereunto he addeth, (more then the *Frier* doth, that the *Church* received not thoſe *Books* for *Confirming* the

Ann. Dom. 1502.

† *Duravit ab Anno* 1502. *Annos continuos plùs minus XV hæc Cura.*

* *Ad Summam Quinquaginta Millium, et amplius, Aureorum.* Ita *Alvar. Gomecius* in vita *Ximenii.*

a Fr. Ximenius in Bibl. Complut. præfat. ad Lector. *At verò Libri EXTRA CANONEM, quos Eccleſia potiùs ad ædificationem Populi, quàm ad Auctoritatem Eccleſiaſticorum dogmatum confirmandum recipit, Græcam tantùm habent Scripturam, ſed cum duplici interpretatione.* *b* Sixt. Senenſ. Bibl. lib. 4. verbo Fran. Ximen. Sect. 2. *Libri verò qui EXTRA CANONEM ſunt Hebræorum, quos Eccleſia ad ædificationem legit, Græcam tantùm habent Scripturam*, &c.

Authority of any her *fundamental Points* in Religion, though for the *edifying* of the *People* she ordered them to be *Read*. This *Bible*, and this *Preface* to it, was published [a] by the Authority and consent of Pope *Leo the Xth*. (to whom the whole work was dedicated,) for as yet *Rome* it self had not received these *Apocryphal Books* into the *Canon*.

[a] *Ex motu proprio, & certa Scientia Opus comprobamus*, &c. Leo Decimus.

Anno Dom. 1506. CLXVI. About this time it was, that they printed the *Vulgar Bible* with *Lira's Commentary*, and the *Ordinary Glosse*, at *Basil*; whereunto *He* that then made THE PREFACE (* before mentioned,) [b] *set* as great a difference between the XXII *Books* that we have from the *Old Canon*, and the VI, (or IX,) that are now put into the *New*, as there is between Things *certain*, and *dubious*. And he taxeth them not only with *indiligence* and *ignorance*, but with *folly* also, that think all the *Books* they see Printed together in the Common volume of the *Bible*, to be of a *like*, or an *equal Veneration*. The Censure concerns them that made, and them that follow the *Trent-Canon*, upon whom it is here laid, before hand, take it off again as they can.

* Num.

[b] Præfat. in Biblia Basileæ edita cum Glossis Ordinaria & Interlineari An. 1506 *Quoniam sunt multi, qui ex eo, quòd non multam operam dant S. Scripturæ, existimant Omnes Libros qui in Bibl. continentur, PARI VENERATIONE esse reverendos, nescientes distinguere inter Libros Canonicos et Non Canonicos (quos Hebræi inter Apocrypha computant,) undè sæpe coram doctis Ridiculi videntur* ——*idcircò distinximus et distinctè numeravimus, primò Libros Canonicos, et posteà Non-Canonicos; inter quos tantum distat, quantum inter CERTUM et DUBIUM. Nam Canonici sunt confecti Sp. Sancto dictante. Non Canonici autem, sive Apocryphi, nescitur quo tempore, quibusve Auctoribus sint editi.* —*At Libri Canonici tantæ sunt Auctoritatis, quòd quicquid ibi continetur, verum tenet firmiter et indiscussè.*

Anno Dom. 1510. CLXVII. Now also lived JOHANNES PICUS, the great * learned COUNT of MIRANDULA, who in this matter [a] adhered firmly to "S. *Jerom*; "For herein S. *Jerom's* Authority and Testimony "was then held to be most sacred in the *Church*, "whereunto he addeth the Advice of *Athanasius*, *Damascen*, *Gregory Nazianzen*, and *Amphilochius*, all of them being our witnesses before.

* Bellar. de Scrip. *Vir ingenio et doctrina maximus.*

[a] Joh. Picus comes Mirandul. de ordine credendi. Theorem. 5. *Firmiter tamen hærendum credo Sententiæ Hieronymi, cujus auctoritas me movit*—*Et Demùm ejus Testimonium ab ECCLESIA pro Sanctissimo habetur.*

CLXVIII.

CLXVIII. To him we may joyn JACOBUS FABER STAPULENSIS, a Doctor in the University of *Paris*, at this time bearing a great Name and Reputation in the World; who, as earnest as otherwhiles he was to keep up the credit of *these Books*, yet [a] he acknowledgeth nevertheless, "that they are not with- "in the *Canon* nor in that *Supreme Authority* with the "*Church*, wherein the *Other Books* of the *Scripture* are; and therefore numbreth them among the Books of *Hermes's Pastor*, and the *Prophecy of Henoch*, being all *Apocryphall* though none of the *worst* and most *rejected Sort* of *writings* which bear that *Name*. *Anno Dom.* 1515.

[a] Jacob. Faber Stapul. præf. in Libr. Trium virorum & Virg. Spiritual. *Ecce quomodo connectit Hieronymus Pastorem Libro Sapientiæ, Ecclesiastici, Judithæ, & Tobiæ, eandem tribuens auctoritatem quia eandem continent ad ædificationem pietatis virtutem, sed & ho omnes nominat Apocryphos, quia de CANONE NON SUNT, & in PRIMA SUPREMAQUE Ecclesiæ AUTORITATE. In alea tamen Apocryphorum planè damnandorum non sunt; sicut nec Liber Henoch,— sed in prima Apocryphorum Notâ, & laudabilissima post S. Eloquia significatione.*

CLXIX. It was at this time, when JODOCUS CLICHTOVEUS, a Sorboniſt, and a Canon of the Church at *Chartres*, wrote his Commentary upon *Damascen*; wherein he [b] excludeth all these controverted *Books* from being numbred among the *Canonical Scriptures*; and bringing St. *Hierom's* Testimony to assert his own, together with the Writings of *Damascen*, that *these Books* were of less *Authority* and weight in the Church, then the *XXII Books* of the *Ancient Testament*. *Anno Dom.* 1520.

[b] Jod. Clichtov. in Damascen. l. 4 c. 18. *Et non modo hi duo Libri (Sapientia, & Ecclesiasticus,) non numerati sunt in CANONE Sacrorum Librorum; sed etiam Tobias, Judith, & Libri Maccabæorum, a Numero Canonicorum Voluminum V. T. sunt excluſi quemadmodum testatur Hieronymus.——Itaque hi Libri quòd minoris habebantur Auctoritatis & ponderis, quàm ille XXII Libri V. T. in litera explicati, non ponebantur in Arca, sed Duntaxat CANONICI LIBRI.*

CLXX. Then likewise did LUDOVICUS VIVES (one of the most learned men that these times had) write his Commentaries upon Saint *Augustin's Books de Civit. dei*: Wherein, [c] (besides the *Third and Fourth Book of Esdras*,) he rejecteth *An. Dom.* 1525.

[c] L. Vives in S. Aug. De Civ. Dei, l. 18. c. 36. *Tertius & Quartus Libri Esdræ inter Apocrypha rejiciuntur quos Hieron. vocat Somnia. d* Id. ib. c. 31: *Fit mentio Prophetæ Abacuc, Dan. 14: quòd prandium suum ex Juda Babylonem tulerit ad Danielem. Quo Testimonio ad probationem temporum Augustinus non est usus; quòd ea Beli Historia et Totum XIV Caput, cum Historia SUSANNÆ, APOCRYPHA sint, nec in Hebræo habeantur, nec sint versa à LXX Senibus.*

the Histories of *Susanna* and *Bel*, as *Apocryphal* Scriptures; and so did *S. Augustin* before. The Books of *Tobit*, and *Judith* are * elsewhere in no greater credit with him: Of *Wisdom* and *Ecclesiasticus*, he says enough to exclude them from the *Canon*; for [a] of the *One* he makes *Philo* to be the Author, who lived in the time of the *Apostles*; and [b] of the *Other Sirach's Son*, who lived in the time of *Ptolemy*, above 100 years after all the *Prophets* were dead. And [c] of the *Maccabees* he is uncertain, whether *Josephus* be the father of them, or no; which he could never have said, if he had believed them to be *Canonical*.

* Idem de tradendis Discipl. lib. 5. *Tobias, & Judith Apocryphi.*

[a] Idem, in S. Aug. de Civ. Dei, lib. 17. c. 20. *Hic Liber (Sapientiæ) creditur Philonis Judæi Alexandrini, qui vixit temporibus Apostolorum.*

[b] Ibid. *Hunc Librum (Ecclesiastici) fecit Jesus filius Sirach tempore Ptolemæi Evergetæ Regis Ægypti.* [c] Idem in eund. lib. 18. c. 36. *Maccab. lib. 1. Hebraicè lectus est ab Hieronymo, alter Græce tantùm. Idem adversus Pelag. Josephum nominat Maccab. historiæ Scriptorem. NESCIO an Auctorem significet horum duorum voluminum Maccab. histor. quam inter sacra habemus.*

Anno Dom. 1526. CLXXI. Of the same mind and belief was FR. GEORGIUS the *Venetian* Minorite, and a famous writer in his time; who in his *Harmony of the World*, [d] secludeth *all those Books* from the *Canon*, that have no place among the *XXIIII Books* of the *Old Testament*. And though the [e] *Master* of the *Palace* at *Rome* be highly displeased with him, and hath lately commanded *his Book* to be purg'd, yet he held *Tobit* to be no *Authentick part* of *Scripture*.

[d] Fr. Geor. ven. in Harm. Mund. Cant. 3. Tom. 8. Mod. 12. Concent. 1. *Nec tamen recepta in Sacro CANONE, neq; inserta numero XXIV Librorum vitæ, nisi castigata, & approbata, &c.* [e] Joh. Maria Indice Rom. Liber. expurgand. *Georgius in Problemat. asserit, Librum Tobiæ non habere certum Auctorem, & NON ESSE IN CANONE BIBLIÆ.*

Anno Dom. 1530. CLXXII. ERASMUS was now in great reputation with all men, (but the *Monks* that hated him,) for the excellency of his Spirit, and the perfect knowledge that he had in all kind of Learning. And so much was given [a] to his skill and judgement in the *Scriptures*, that few or none were thought that way to be comparable to him. In his *Explication* of

[a] Sidolet. in Epist. ad Erasm. *Nihil mihi mirum probari potest, quod ad literas Sacras pertinet, si id * non antea tibi probatum fuerit.*

the

the *Apoſtles Creed* and the *Decalogue*, * he propoſeth this Queſtion about the Number of *Canonical Books*; "and anſwereth, that *Ruffin* (under the name of "S. *Cyprian*) had given the beſt reſolution to it; "That to the *Old Teſtament* belonged the *Five Books* "*of Moſes*, *Joſuah*, *Judges*, and the *Reſt* that we "number; concluding that the *Ancient Fathers* ad- "mitted *no more*, of whoſe *Authority* it was not law- "full for any man *to doubt*. Of the *Other Books* that "were *afterwards received* into *Eccleſiaſtical Uſe* "(naming all thoſe that we accompt to be *Apocry- "phal*, as *Ruffinus* and the Old writers did,) he is "*Uncertain*, what manner of *Authority* they have: "but addeth, [a] That the *Canonical Scriptures* are ſo "called, which *without any Controverſie* all men ac- "knowledge to have been written by the *Inſpiration* "*of God*. And [b] in his *Scholies* upon Saint *Jerome's Preface* to the Prophet *Daniel*, he maketh a wonder at it, that ſuch *Stories as Bel and the Dragon* is, ſhould be *publickly read* in the *Church*; which he would never have done, nor found any fault with it at all, if *that Scripture* had in his time been believed to be *Canonical*. But for the Reception of *theſe Books* to be *Read* in the *Church*, it is his Admonition to [c] all them that ſtudy the *Scriptures*, "to conſider well, how far, "and into what degree of Authority the *Church* had

* Eraſm. in Expl. Symb. Apoſt. & Decal. Catech. 4. *Nomen Scripturæ Canonicæ quot volumina complectitur? Reſp. Iſtud expeditè docuit B. Cyprianus (Ruffinus) In V. T. cenſetur Pentateuchus Moſis; His accedunt duo, Jeſu Nave, Judicum & Ruth; poſt hos quatuor Libri Regum, quos Hebræi duos tantùm faciunt; præterea Liber Paralip. dein duo priores Libri Eſdræ, quos Hebræi pro uno numerant: nam tertius & quartus inter Apocypha cenſentur. Succedunt quatuor Prophetæ majores; His adjungitur 12. Proph. minorum Liber unus; Ad hæc Job, Pſalmi, Solomonis Libri tres; Ietrà hunc Numerum concluſit Priſcorum Auctoritas V. T. volumina, de quorum fide nefas eſſet dubitare. Nunc verò receptus eſt in uSUM ECCLESIASTICUM & Sapientiæ, quem quidam ſuſpicantur eſſe Philonis Judæi, & alius qui dicitur Eccleſiaſticus, quem putant eſſe Jeſu filii Sirach. Receptus eſt & Liber Tob. & Jud. &c. quos Hebræi non habebant. Sed Hieronymus teſtatur ſe vertiſſe ex editione Theodotionis. Cæterum an Eccleſia receperit hos Libros eâdem Auctoritate, quâ cæteros, novit Eccleſiæ Spiritus.*

[a] Ibid. *Canonicam appellant Scripturam, quæ citrà controverſiam afflatu S. Spiritus prodita eſt.* [b] Idem in Schol. ſuper præfat. Hieron. in Dan. *Mirum quod Hieronymus vetu jugulat, id nunc paſſim legitur & canitur in Templis, imò nullo delectu legimus de Bel & Draconi, quam ille non veritus eſt appellare fabulam nec additurus, ni veritus fuiſſet, ne bonam voluminis partem dittuncaſſe videretur: ſed apud quos tandem? apud imperitos, inquit ipſe. Tanto plus valet conſuetudo multitudinis imperitæ, quàm hominis eruditi judicium.* [c] Idem, Epiſt. ad divin. literarum ſtudioſos, præfixa Tom. 4. Oper. Hier. *Magni certè refert, quid quo Animo comprobet Eccleſia. ut enim PAREM tribuat AUCTORITATEM Hebræorum voluminibus, & quatuor Evangeliis, certè non vult IDEM ESSE PONDUS Judit, Tobiæ, & Sapientiæ Libris, quod Moſis Pentateucho.*

"ſo

" so *received* them; For she intended not to give the " *Same weight* of *Authority* and *honour* to the Books of " *Tobit*, *Judith*, and *Wisdom*, which is given to the *Five* " *Books* of *Moses* or the *Four Evangelists*. But maketh a great difference between them; though it hath pleased the late *Congregation* at *Trent*, to make them all *alike* and *equal*, and to give no more *Authority* and *Honor* to the *One*, then they do to the *Other*: wherein they had neither *Father*, nor, any other good *Writer* to go before them. And it is remarkable here, that in *Erasmus* his time, who had so many Corrivals both envious of his glory, and desirous of his ruine, yet there was not one among them all, (not *Sutor* and *Bedda*, not any Doctors of *Spain* or *Italy*, not the *Sorbonist's* themselves, who Censured divres *other* of *his Writings*,) that found any fault with him for *all these*, which he had published concerning the *Difference* betwixt the *Canonical*, and *Apocryphal or Ecclesiastical Scriptures*.

Anno Dom. 1534.

CLXXIII. Cardinal CAJETAN was at this time the common [a] *Oracle*, to whom most of the *Divines* in the Church of *Rome* had recourse, for their better resolution in any difficult or doubtfull Question, that occurred about the *Scriptures*, and the publick doctrine of the *Schools*: So that his Testimony will involve many more, and be of as good authority, as if we should now produce [b] a *great Number* of witnesses for us together. And in this particular Question he declareth himself (oftner then once) to be formally for us. Somewhat he had said to that purpose in his [c] *Commentaries* upon *Thomas Aquinas*; but afterwards in his *Commentaries* upon the *Bible* (which he wrote at *Rome*) he spake more cleerly.

a Thom. Stroz. in Epist. dedic. ante Commentar. Cajetani in Parab. Solom. *Ad quem velut commune Oraculum, seu pro Sacr. literarum involucris, seu pro casibus Conscientiæ sive pro altioribus Theologiæ Mysteriis, ac difficillimis Quæstionibus confugere solebamus.*

b Eisengren de Certitu. gratiæ, c. 9. *Magnus iste Cardinalis tantæ nobis authoritatis esse debet, ac si magnum Scriptorum numerum proferremus in medium.*

c Cajetan. Com. in 2a. 2æ. q. 9. art. 4. ad. 2. & in 1. q. 89. art. 8. ad. 2.

For

For first in general, he [a] giveth us this as a *Rule* of the *Church*, "That what Books were *Canonical*, "or *not* Canonical, to S. *Jerom*, the same ought either "way to be so with *us*: And [b] that the whole *Latin* "*Church* is herein very much obliged to S. *Jerom*, "who by severing the *Canonical Books* of *Scripture* "from those that are *not* Canonical, hath freed us "from the Reproach of the *Hebrews*, that otherwise "might say, we had forged a *New Canon* of our own, "which the *Old Church* never knew. And then in particular, telleth *Pope Clement the VIIth*,) whose approbation he had,) [c] "that for this reason he would "let pass the *Apocryphal Books*, and spend no time in "writing any *Commentaries* upon them, [d] for that "*Judith*, and *Tobit*, and the *Maccabees*, together "with the Books of *Wisdom*, *Ecclesiasticus*, and the "[e] *Rest of Esther*, are all excluded from the *Canon*, "as [f] being insufficient to prove any *Matter of Faith*, "though they may be used and read, as profitable "and *Regular Books* for the *Edifying of the People*. In "which sense, and with which [g] *Distinction* (as he "there concludeth) both S. *Augustin* and the *Coun-* "*cil of* Carthage are to be taken, to *reconcile* them "with S. *Jerom*, and the *Council of Laodicea*, before produced. Whereby it is evident, that in the days of *Cardinal* Cajetan (which was but *Ten years* before the Council began at *Trent*,) all this went for good

[a] Idem Comment. in 1. cap. ad Heb. *Hieronymi Sortiti sumus Regulam, ne erremus in discretione Librorum Canonicorum; nam quos ille Canonicos tradidit, Canonicos habemus, et quos ille à Canonicis discrevit, extra Canonem habemus.*

[b] Idem in Epist. dedicat. ad Papam Clem. VII. ante Com. in Libr. hist. V. T. S. *Hieronymo* (*Pater beatissime*) *universa Ecclesia Latina plurimùm debet, non solùm ob annotatas, &c.* —— *sed etiam propter discretos ab eodem Libros Canonicos à non Canonicis. Libravit siquidem nos ab Hebræorum opprobrio, quod fingamus nobis Antiqui Canonis Libros, aut Librorum Partes, quibus ipsi penitus carent.* [c] Ibid. *Quocirca quum disposuissem prosequi Commentarios in Libros V. T. post Moysi Expositionem jam editam, Libros Historiales OMNES in unum volumen coegi, omissis reliquis à Hieronymo inter Apocrypha supputatis.* [d] Ibid. Comment. in ult. cap. Esther. *Et hoc loco terminamus Commentaria Librorum historialium V.T. Nam reliqui, videlicet Judith, Tobiæ, & Maccabæorum Libri à B. Hieronymo extra Canonicos Libros supputantur, & inter APOCRYPHA locantur, cum Libro Sapientiæ, et Ecclesiastico.* [e] Ibid. *Sex seu Septem sequentia Capitula sunt Apocrypha; et propterea non exponemus illa.* [f] Ibid. *Non sunt hi Libri Canonici, hoc est, non sunt Regulares ad firmandum ea quæ sunt FIDEI: possunt tamen dici Canonici, hoc est, Regulares ad ædificationem fidelium.* [g] Ibid. *Nec turberis Novitie, si alicubi repereris Libros istos inter Canonicos supputari, vel in sacris Conciliis, vel in sacris Doctoribus. Nam ad Hieronymi limam reducenda sunt tam verba Conciliorum, quam Doctorum, &c.* ut suprà. *Cum hac enim distinctione discernere poteris et dicta Augustini in 20 de Doctr. chr.* — *scriptaque in Conciliis Carthag. et Laodic.*

a Bellarm. de Script. Eccl. *Cajetanus vir fuit summi ingenii, nec minoris pietatis.* Soto in 4m. dist. 5. quæst. unica art. 2. *Excellentissimè Catholicus.* Perre. in 1 Cap. Gen. *Vir de Mysteriis fidei benè sentiens, et de Theologia optimè meritus.* & in cap. 19. *vir admodùm Catholicus.* Sixt. Senen. l. 4. Bibl. *Incomparabilis Theologus, et inter Doctissimos sui seculi Eruditissimus.*

b Cajetan. in Ecclesiast. c. 12. ad fin. *Et sic finitur Ecclesiastes cum omnibus Salomonis et Sap. libris, Salomonis quidem-- Reliquos autem qui vocantur Libri Sapientiales, quoniam Hieronymus EXTRA CANONICOS ad authoritatem FIDEI supputat, omittendos duximus, ad Prophetarum Oracula properantes, Romæ die 23 Junii, Anno 1534.* c *Orator, qui eum post mortem laudavit.* d *Homo ad carpendum promptulus.* Canus loc. theol. lib. 2. c. 11. e Bannez Tom. 2. q. 92. art. 3. *Certè potest dici de istis, quod de Græcis insultantibus Hectori jam mortuo dixit Homerus, Quod Leoni mortuo etiam lepores et Canes insultant.*

a *Catholick* doctrine at b *Rome*; that is to say, in the year MDXXXIIII. Wherein (writing upon the *Prophets*, and having gone no farther then the *Third Chap.* of *Esay*) he dyed, when c he was most likely to have been chosen *Pope* after *Clement* the *VII*, if he had outlived him. I know how hot and angry both d *Catharin* and *Canus* were in this matter against *Cajetan*, but as *Homer* said of *Hector*, they e barked, and insulted over him, as *Dogs* over a *dead Lyon*. And yet it is observable, that as no man wrote any thing herein against him while he was *alive*, and able to answer for himself; so the *Sorbonne*, or the *Faculty* at *Paris*, that afterwards censur'd him for some *other matters*, (for they took upon them to censure all *Writings* that displeas'd them,) yet in *this particular* they had nothing to find fault with him.

An. Dom. 1535.

CLXXIIII. But for *Catharin*'s opposition and heat against him, which brake forth not long after his death, (it was presently abated by another learned a DOCTOR of his own Order, and one of *Catharin*'s great friends, (much loved, and much honoured by him; who both reprehended and *derided* that *new opinion*, which *Catharin* first began to set out against *Cajetan*, and all the Doctors of the *Church* before him. For *Catharin* had nothing b herein to shew or produce for himself, but the pretended and uncertain Authorities of *Three Popes*; who

a Anonym. apud Catharin. adversus Cajetan. pag. 48 & 72. Edit. 1. *De Libris autem Tobiæ, Judith, Sapientiæ, Ecclesiastici et Maccabæorum cum amico meo illo, et Fratre mihi in Christo honorando, quâ me ut INDOCTUM DERISIT, quòd HOS LIBROS in CANONE ECCLESIÆ esse professus sum, libenter habebo Sermonem.* b Catharin. lib. p. 39. Edit. 2. *Etsi enim alii aliter opinati sunt, non opinor hujusmodi hominum auctoritatem Pontificum decretis præferri. Patet enim in decretis Innocentii, Gelasii, et Eugenii in Concilio Florentino, hos Libros in Canone computari, et in eodem ordine, cum reliquis Scripturis Sanctis. Mitto Conc. illud Car.* 3.

to make the beſt of them which can be made, will never make up a *Church*, and to whoſe *decrees*, as likewiſe to the *Canon* of the Councel at *Carthage*, we have already given a full and ſufficient accompt.

CLXXV. About the ſame time JOHN DRIEDO, a Profeſſor of Divinity at *Lovain*, was imployed to write againſt *Luther*; and yet in his Book [a] of *Eccleſiaſtical Scriptures*, which he dedicated to the King of *Portugal*, firſt he acknowledgeth, [b] That the Hiſtories of *Judith* and *Tobit*, &c. were not numbred in the time of the *Old Teſtament* among the *Canonical Books* of *Scripture*, but ſome of them accompted *Apocryphal*, as the *writings* of *unknown Authors*, and otherſome no *true Hiſtories* at all; And Secondly, he confeſſeth, That under the *New Teſtament* the *Chriſtian Church* hath not received *theſe Books* into the *ſame equal*, or *like Authority* with the *Canonical Scriptures*. Which is a pregnant Teſtimony againſt the *Councel* of *Trent*, that will follow by and by. *Anno Dom.* 1535.

[a] Miræus de Script. Secul. 16. *Edidit & de Eccleſiaſt. Dogm. & Scripturis Libros quatuor Canoni is voluminibus aſſerendis apprimè utiles.*

[b] Driedo de Eccl. Scrip. & Dogm. l. 1. d. 4. ad difficult. 3. *Hieronymus in Prol. Gal. Libros Judith & Tob. inter Apocrypha numerat quos tamen in Prol. ſuper Judiæ & Tob. dicit apud Hebr. inter Hagiographa numerari, & nihilominus de* CANONE *S. Litterarum eſſe* SEPARATOS. *Ad hanc difficultatem ſi non placeat mendoſum eſſe Codicem) dicemus duplicia eſſe apud Hebr. Hagiographa, ſicut & diximus duplicia eſſe Apocrypha Hagiogr.* 1. *Sanctorum Scripta quædam ſunt, quorum auctoritus idonea eſt ad corroborandum ea, quæ ſunt* FIDEI: *Hujus generis ſunt Hagiogr. in* CANONE BIBLIÆ. *Alia verò ſunt Hagiogr. quorum auctoritas ad aſſertiones* FIDEI *corroborandas non eſt idonea, quamvis habeantur vera & Sancta ſicut habentur Hieronymi & Auguſtini Scripta, quæ vocantur Hagiographa* (1. *Sancta vel Sanctorum Scripta*) *Et hujus generis apud Hebr. ſunt Hiſtoriæ Judith, &* Tobiæ, *etiam Eccleſiaſticus, & Maccab. primus: quos ſanè Libros quamvis habeant & legant, non tamen inter Canonicos* Libros *connumerant, ſed inter Apocrypha, non quòd falſi ſint, ſed quòd tales ſint, quorum occulta origo non claruit toti eorum Synagogæ; 3m. autem 4m. Eſdr. 2m. Maccab. trium puerorum Hymnum Suſannæ, ac Belis Draconiſque hiſtorias, aut non habent, aut prorſus rejiciunt, & confictas tradunt.——Eccleſia tamen Chriſtiana propter Auctoritatem veterum quorundam Sanctorum, qui leguntur uſi fuiſſe teſtimoniis ex hujuſmodi Hiſtoriis, eaſdem piâ fide legit & non* PRORSUS *rejicit, nec contemnit, tametſi non* PARI AUCTORITATE *recipiat illos Libros cum* SCRIPTURIS CANONICIS.

CLXXVI. Not long before this *Councel* met, JOHN FERUS, a very learned man, and a moſt diligent Preacher, ſet forth his *Book*, which he intituled, *The Examination* of thoſe that were to be *Ordain'd* *Anno Dom.* 1540.

for the *Sacred Ministery* of the *Church*; and howsoever in after times the *Master-Inquisitor* put his Works into their *Expurgatory Index*, yet while he lived, and had the general approbation of all sorts of men both for life and learning, there was no exception made against him. [a] In *this Book* he instructeth his Scholars, as a known and ordinary *accompt* which they were to give of *their faith* in those *days*, That besides the XXVIII *Canonical Books* of *Scripture*, (to furnish which number they reckoned either Book of *Samuel*, the *Kings* and the *Chronicles*, with *Ruth*, *Nehem.* and the *Lamentations*, apart by themselves,) there were *IX Apocryphal*. Which *Nine* of old time were not *publickly Read* in the *Church*, nor was any man *press'd* with their *Authority*.

[a] Ferus in Examine Ordinand. *Sunt autem hi Libri Apocryphi, 3 & 4. Esd. Tobiæ, Judith, Liber Sapientiæ, Ecclesiasticus, Baruch, & Macchabæorum Libri duo. Omnes alii dicuntur Canonici, quia sunt irrefutabilis autoritatis etiam apud Judæos. Omnes igitur Libri V. T. numero sunt XXXVII, hoc est, CANONICORUM XXVIII APOCRYPHORUM IX. Olim verò in Ecclesia Apocryphi publice non recitabantur, nec quisquam autoritate eorum premebatur; sed domi quidem & privatim pro suo cujusque animo fas erat illos legere.*

An. Dom. 1541. & 1545. CLXXVII. Lastly, the Several Translations of the BIBLE, set forth at these times with special *Prefaces* before them; made as well by *Santes Pagninus* the Dominican at *Lyons*, by *Antonius Braciolus* in *Italy*, and by the *Authour* of *Birkman's* Edition at *Antwerp*, as by *Robert Stephen* in the Edition of *Vatablus* at *Paris*; every one declaring the *Distinction*, that was then commonly known and receiv'd; between the *Canonical* and the *Apocryphal Books* of *Scripture*; all these (being join'd with the *former Authors* whom we have produced in *all Ages*) are most evident and sufficient witnesses, that neither *We* in the *Church of England*, nor the *Protestant Churches* abroad, have herein transgress'd those Bounds, which the *Prophets*, and *Apostles*, and generally all our *Forefathers* in the *Faith*, had set out, and prescribed for us.

CLXXVIII

CLXXVIII. And thus have we hitherto taken an exact and perfect *View* of what the *Catholick Church of God* hath delivered, concerning the CANON of DIVINE SCRIPTURE, in all Times, and in all Places; In JUDÆA, by the *Ancient Hebrews*, by CHRIST *himself*, and by his *Holy Apoſtles*; In PALESTINE and SYRIA, by *Juſtin Martyr*, *Euſebius*, *S. Jerom*, and *Damaſcen*; In the Apoſtolical Churches of ASIA, by *Melito*, *Polycrates*, and *Oneſimus*; In PHRYGIA, CAPPADOCIA, LYCAONIA, and CYPRUS, by the *Council of Laodicea*, *S. Baſil*, *Amphilochius*, *and Epiphanius*; In EGYPT, by *Clemens of Alexandria*, *Origen*, and *Athanaſius*; In the other Churches of AFRICK, by *Julius*, *Tertullian*, *S. Cyprian*, *S. Auguſtine*, *the Council of Carthage*, *Junilius*, and *Primaſius*; In all the FIVE PATRIARCHATES, by *S. Cyril*, *S. Greg. Nazianzen*, *S. John Chryſoſtome*, *Anaſtaſius*, *S. Gregory*, *Nicephorus*, *and Balſamon*; In Greece, by *Dionyſius*, *Antiochus*, *Adrianus*, *Leontius*, *Zonaras*, *Philippus*, and *Calliſtus*; In ITALY, by *Philaſtrius*, *Ruffin*, *Caſſiodore*, *Comeſtor*, *Balbus*, *Antoninus*, *Mirandula*, *Cajetan*, and *Pagnin*; In SPAIN, by *Iſidore*, *Hugo Card. Paulus Burg. Toſtatus*, and *Ximenius*; In FRANCE, by *S. Hilary*, *The Divines of Marſeilles*, *Victorinus of Poictiers*, *Charlemaigne's Biſhops*, *Agobard*, *Radulphus*, *Honorius*, *Petrus Cluniac.* *Hugo*, and *Richardus* of *S. Victor's* at *Paris*, *Beleth*, *Petrus Cellen.* *Hervæus Natalis*, *Faber*, and *Clichtoveus*; In GERMANIE, and the LOW-COUNTREYS, by *Rabanus*, *Strabus*, *Hermannus Contract.* *Ado*, *Rupertus*, the *Ordinary* and *Interlineary-Gloſs upon the Bible*, the *Gloſs upon the Canon Law*, *Lyranus*, *Dionyſius Carth.* *Eraſmus*, *Driedo*, and *Ferus*; And in the Church of ENGLAND, by *Venerable Bede*, *Alcuin*, *Giſelbert*, *Joh. Sariſburienſis*, *Brito*, *Ocham*, *Thomas Anglicus*, and *Thomas Walden*; beſides *Divers others*, that are not here numbred. Of whom, it muſt not be denied, but that *Some* there were, who in many *Other Matters of Religion* were violently carried away with the Abuſes and *Streams* of the *Times*; but in

this particular, which we have examined and followed through *all the Ages of the Church*, the *Current* ran clear and smooth among them.

CHAP. XVIII.

The New Decree of the Councel at Trent *against all the former Testimonies of the Universal Church.*

CLXXIX. NOw, after *all these*, followed an *Assembly* of a *Few Men* at *Trent*, (who took upon them the stile and Authority of a *General* and *Oecumenical Councel*,) that made a * *Decree* among themselves, to controul the *whole world*, and as in *Sundry Points* besides, so in *this*, devise a *New Article* of *Faith*, for their own pleasure, whereof neither their *own Church*, nor any *other Church* of *Christendom*, had ever heard before.

An. Dom. 1546. 8 *April.*

CLXXX. An *Assembly* of men, such a one as it was, that by their Magisterial and undue proceedings there, have done more hurt, and made a greater *Schism* in the *Church* of *God*, then all the Malice of wicked and unpeaceful persons, was ever able to do, since *Christ* left his Legacy of *Truth* and *Peace* among his *Disciples*, and foretold the *Offences* that would afterwards arise, to pervert and mislead others, who were not the better aware of them.

A brief History of the first occasion, and beginning of the Councel of *Trent*.

CLXXXI. But this *Assembly* at *Trent*, had this occasion. When divers *Abuses* in Religion, (wherewith many men in those days were justly scandaliz'd,) began first to be *Reformed* in *Germany*, Pope *Leo* the *Tenth*, and those that followed the interests of the Court at *Rome*, with great *violence* and *direful proceedings* opposing themselves against *all Persons* that favoured *Reformation*, there was a *Schism* made of *one part* from the *other*; and the Popes *Bull*

of

of Excommunication went abroad; wherein all men were commanded to drive the *Reformers* and all their *Adherents* (among whom *Frederick* the Duke of *Saxony* was one,) out of their Lands and Countreys. But this manner of proceeding with them, augmented the *Schiſm*, and made the *Rent* greater then it was before. For the healing whereof, and for the preventing of further Troubles that might enſue, it was the common judgment, and deſire both of the *German Princes*, and of all others that affected the *Unity* and *Peace* of the *Church*, that a free and Lawful *Councel* might be generally ſummoned, through theſe *Weſtern Parts*, to be held in ſome convenient place of the *Empire*. But the very Name of a *Councel* abroad, (out of the *Lateran* Palace,) was dreadful to *Pope Leo*, who [a] living in his Magnificence and Eaſe at *Rome*, where he had plenty and pleaſure daily to attend him; and fearing leſt peradventure this New *Councel*, if it ſhould be call'd together, might prove as fatal to *himſelf*, as the *Councels* of *Conſtance* and *Baſil* did to ſome of his *Predeceſſors*, he was not very willing to hear of it at all. And while he was deliberating how to decline it, and to put it off, he fell ſick and dyed.

[a] Petr. Suav. in Hiſtor. Concil. Trid. lib. 1.

CLXXXII. After him ſucceeded *Adrian the Sixth*; [b] who in former times had been the *Emperor's* Schoolmaſter, but was then his Lieutenant, or the chief Governour under him in *Spain*, From whence coming ſpeedily to *Rome*, and there adviſing with himſelf, what was beſt to be done for the ſatisfying of the Princes and People in *Germany*, he ſent his *Legate* to the *Diet* at *Norinberg*, with Letters, and large Promiſes to the Princes there aſſembled, [c] "that if they would proceed againſt *Luther* (in caſe "they could not otherwiſe reduce him) as their "pre-

[b] Sleidan. Com. lb. 3 & 4.

[c] Petr. Suav. ibid.

"predeceſſors had done againſt *John Hus*, and *Jerom* "*of Prage* in the Council of *Conſtance*, his own inten- "tion, and full reſolution was, to ſet his chiefeſt "Cares upon *Reforming* the *Abuſes* of the *Church*, "and the *Abominations* of the *See* and *Court* of *Rome*, "from whence peradventure all the preſent miſchiefs "had proceeded; and that this He would the rather "do, becauſe he ſaw that all the World did earneſt- "ly deſire it. Whereunto the Anſwer of the *Diet* "was, that if *Luther*'s caſe, and the confeſſed *Errours* "of the *Church*, might be both conſidered, and treated "on together, there was no better means to reduce "all things to tranquility, then a free, Chriſtian "Council to be appointed, by the Emperor's conſent, "in ſome convenient place of *Germany*, where every "one might have liberty to come, and give that ad- "vice, which ſhould moſt tend to the honour of "*God*, and the Advancement of his true *Religion*. And though the *Legate* was not ſo well pleaſed with theſe *Conditions* which they annexed to their demand of a *Council*, yet they ſtood ſtrictly upon them, and thought them both neceſſary, and modeſt enough, and that the *Pope* could not be juſtly offended with them. But as ſoon as this Anſwer was carried back to *Rome*, the *Pope* had no leiſure either to begin his intended *Reformation*, or to determine any thing about the deſire that was made of a *Council*. For preſently after, he alſo died, and *Clement the Seventh* was put into his place.

CLXXXIII. But this man during all the time of his Papacy, [a] ſtudiouſly declined the neceſſity of a *Council*, and would by no means hear of it, eſpe- cially with condition to have it celebrated in *Germany*; whereunto notwithſtanding he was often preſſed by the *Emperour* himſelf, who one while was minded

[a] Peter. Suav. Ibid.

minded, in caſe the *Pope* would not aſſent unto it, to call it by his own Authority, and otherwhiles ſollicited the Colledge of *Cardinals* to do it. But the *Pope* and *Cardinals* both, fearing it was impoſſible to make the *Germans* accept of ſuch a *Council*, as might be moſt ſerviceable to the Court of *Rome*, and being reſolute to have *no other*, they ſent a [a] *Nuncio* to propoſe thoſe Conditions about it, which they knew would never be taken. And thus the time paſſed away, till this *Pope* likewiſe fell into a ſharp infirmity, which made an end of his life.

[a] Joh. Sleidan. lib. 8.

CLXXXIIII. To him ſucceeded *Paul the Third*, who was a [b] Prelate that among all his other qualities, made more eſteem of none, then of [c] diſſimulation. And therefore making ſhow, that he feared not a *Council*, as Pope *Clement the VIIth* did, and being well aſſured that he could not be inforced to give his aſſent to the Calling of it in ſuch a manner, and in ſuch a place, where he could have no advantage by it, but that he might make uſe of the Court and the Clergy, if need were, to contradict and hinder it, when he pleaſed; he ſeemed by all means to deſire it. To this purpoſe he ſent his ſeveral *Nuncio*'s to the *Emperour*, and other Chriſtian Princes, to declare unto them all, that He and his Colledge of Cardinals had abſolutely determined the Celebration of a *Council*, but that for the time and place of it He was not yet reſolved what to do. Afterwards upon conference with the *Emperour*, who went in perſon to *Rome* about it, and upon ſuch Conditions as might no way derogate from the power and greatneſs of the *Papacy*, he condeſcended ſo far that a *Synod* ſhould be ſummoned at *Mantua* in *Italy*, and ſent forth his * *Bull of Indiction* to have it begin there, about a † year following. In the mean while,

[b] Petr. Suav. Ibid.

[c] Petr. Suav. Ibid.

* Dated 12. Jun. 1536.

† 27 Maii An. 1537.

while, the *King* of *England* and the *Princes* of *Germany* making their publick Remonſtrances againſt it, and the *Duke* of *Mantoua* refuſing to admit the Councel into his City, but upon ſuch conditions as would have been too coſtly for the Court of *Rome*; that deſign was laid aſide, and the Indiction that the *Pope* made there, came to nothing. Not long after he ſent out another *Bull* for a *Councel* to be held at *Vicenza*, a City under the dominion of the *Venetians*; but this *Second Indiction* meeting with the ſame oppoſitions that the *former* did, and the *Popes Legates* attending there to no purpoſe, (for there was not any *Prelate* or other *Eccleſiaſtical Perſon* that repaired thither to them,) at the laſt after divers *Prorogations* and *Suſpenſions*, there came forth a *Third Bull*, which commanded all Biſhops and *Abbots*, together with other *Priviledged* perſons, [b] (that had all taken an *Oath* to be obedient to the *Pope* and See of *Rome*,) to repair to the City of *Trent* upon the Confines of *Italy*, and there to attend the *Popes Legates* for the Celebration of a *Councel* which he intended to begin the firſt day of *November* in the year MDXLII.

a 1 Maij. An. 1538.

b Verba in Bulla Indictionis contenta. *Vi jurisjurandi quod Papæ Romano, & Sedi Apoſtolicæ præſtiterunt, ac Sanctæ virtute obedientiæ*, &c.

CLXXXV. But the Princes and all the Reformed Churches in *Germany*, together with the Kingdoms of *England*, and *Denmark*, and many other places beſides, immediately ſet forth their Proteſtations, and made their juſt Exceptions againſt it; alledging, That the calling of this *Councel* by the *Popes* Authority alone, was contrary to the Rights of *Kings*, and the Ancient Cuſtomes of the *Church*; That he had ſummoned no other Perſons thither, nor intended to admit any, either to debate or to give their voice there, but ſuch onely as had firſt ſworn obedience to him; That he took upon him moſt unjuſtly, to be

be *Judge* there in his own cauſe, knowing well what Accuſations were laid againſt him, both for arrogating to himſelf an abſolute and univerſal *Monarchy* over all the Churches of the World, (falſely pretended to be given him either by *Divine right*, or by any *Humane Conceſſion*, (and for many other enormous abuſes in Religion, which by that uſurped power he ſought ſtill to maintain, and to ſuffer nothing elſe to paſs in that *Councel*: but what ſhould be moſt advantagious to his own ends. They proteſted therefore againſt it, as being a politick and Papal device, wherewith to delude the world under the name of a *Councel*.

CLXXXVI. Nor did the *Popes* proceedings herein give them any cauſe to change their mind, or withdraw their proteſtation. For Firſt, he ſent his Three Legates to *Trent*, with a bare Mandate only to entertain ſuch Prelates and Ambaſſadours as ſhould come thither, by giving them fair words, but in no wiſe to make any publick Act, before they had received further Inſtructions from *him*, which he meant to ſend them at his own time, and as he ſaw cauſe himſelf. A few Biſhops likewiſe, whom he eſteemed to be moſt addicted to him, were commanded to go thither, and had ſpecial order not to make too much haſt in their journey. Beſides theſe, and ſome three or four Neapolitan Biſhops, whom the Emperour ſent along thither with his Ambaſſadour, rather to watch what the Pope did, then for any thing elſe, (for as the caſe then ſtood, he hoped for no good to be done,) there were not any more to make up a *General Councel*. Whereupon after they had been there ſeven Months, and did nothing, they all departed, and the Pope recalled his Legats, deferring his *Councel* to another ſeaſon,

that might be more commodious for him.

CLXXXVII. In the mean while, there was a League made between the Emperour and the King of *England*, which the Pope took as one of the greateſt affronts and ſcorns that could be put upon him. For he had not only excommunicated and curſed the King, as a Schiſmatick deſtinated to eternal damnation; but depos'd him from his Regal Authority, and deprived him of all his Rightful dominions, giving away both from him and his adherents whatſoever they poſſeſſed, and commanding that his ſubjects ſhould render him no obedience, that ſtrangers ſhould have no commerce in his Kingdom, that Chriſtian Princes ſhould joyn together to perſecute him, and that all men ſhould take arms againſt him, whoſe Eſtate and Goods, (by vertue of his Papall and plenary power,) he granted them for their Prey, and his perſon for their Slave. Beſides, he had declared the Proteſtants of *Germany* to be Hereticks, whom nevertheleſs the Emperour had received into his protection, and done divers favours to them. All which, together with the Wars that were now on foot abroad, and wherein the Pope himſelf alſo had a hand, put the thoughts of his Councel, which he had begun at *Trent*, to lay ſtill and quiet all the year long.

CLXXXVIII. But after the Terms of peace between the Emperour and the French King were concluded, whereof one was, that they ſhould joyntly endeavour to reſtore the Church unto her ancient purity and concord in Religion, and to reform the Court of *Rome*, from whence all the preſent diſſenſions were derived, the Pope thought, it concern'd him neerely now, to go on with the *Councel*; and having no further pretext whereupon

to

to delay it any longer, all his Cares were, how to call and order it to his *own* beſt advantage. For this purpoſe therefore he ſent forth another Bull, and ſent his Legates to *Trent*, to begin the Councel *there* upon the XV. of *March*, in the year MDXLV. but he gave them no Commiſſion, or Letters of inſtruction, after what manner to proceed in it, till he had further adviſed about it, meaning to govern himſelf in that behalf, as he found occaſion, beſt fitted to his own ends.

CLXXXIX. When the Legates came to *Trent*, they found no Prelate there but the Biſhop of the place. Yet within a few days after there came *Three* Italian Biſhops to them, who being dependants upon the Court of *Rome*, and men very ready to promote the Popes ſervice, had order from him to be there with the firſt. For his deſire was, that the Councel ſhould begin with as few as might be, and they to regulate the reſt that came after. In order whereunto, he ſent his Brief, and gave his Legates a Faculty, to preſide in the Councel under his Name and Authority; with ſpecial directions, * not to ſuffer any thing to be propos'd and offered there to publick debate, which had not firſt been privately approved by themſelves, nor any thing to be put to the Queſtion and defined, which had not been formerly ſent to *Rome*, and aſſented to by Him; and with power, if need were to do him ſervice in it, [a] either to break up the Councel for altogether, or to ſuſpend and prorogue it from time to time, or to remove and tranſlate it from one place to another, at their pleaſure: which was a device, [b] whereby all Attempts and motions that might be made againſt the Enormities of the *Roman Court*, ſhould be ſure to be defeated. For above all other things this

* Hiſt. Conc. Trident. lib. 2. *Papa Legatos ſuos monuit, Ne decretum ullum in Conceſſu promulgarent, priuſquam illud Romæ ſibi communicaſſent. Sed ut mandata ab Eo expectarent, quid in Concilio proponendum, deliberandum & concludendum eſſet.*

[a] Bulla Pauli 3. *Plenam & liberam poteſtatem & facultatem, quandocunque vobis videbitur, Concilium de Civitate Tridentinâ ad quancunque aliam commodiorem, de quâ vobis etiam videbitur, transferendi, & mutandi, ac illud in ipſa Civitate Tridentinâ ſupprimendi & diſſolvendi vobis concedimus.*

[b] Hiſt. Conc. Trid. lib. 2. *Quo arcano, omnem deliberationem Curiæ Romanæ ſtudiis adverſam facile erat interturbare.*

this was the principal matter, which was given them in charge, [a] that they should not in any case suffer the Authority and power of the *Pope* to be questioned. There was a proviso in the first words of the Bull, [b] that they should do nothing without consent of the Councel, but [c] afterwards that clause was thought needfull to be altered, and the *Legates* had an absolute power given them, independent of any but the *Pope* himself, whose service they only attended.

a Ibid. *Ne unquàm quâcunque de causâ ad disputationem de Auctoritate Papæ veniatur.*

b Bull. Ibid. *De Concilii assensu omnia esse facienda.*

c Ibid. *Illi per Literas Pontifici significârunt, clausulam illam in agendo ipsos plus satis constringere, &*

minutissimum quemq; præsulem Legatis exæquare—Itaque rerationibus q; Romæ diligenter consideratis, atq; emendato de Legatorum sententia diplomate, absoluta iis concessa est potestas, &c.

CXC. Two Months passed after their coming to *Trent*, before they got Twenty Prelates into their company, and because they were somewhat asham'd to begin their Oecumenical Councel, (as they are not ashamed to call it) with so small a Number, they perswaded the Pope to put it off for Eight Moneths longer; though much adoe they had to perswade the Prelates to stay all that while with them. But by the Moneths of *December* and *January* following (having in the mean while contented the poorer sort of Bishops with a pension of forty duckets a piece procured for them out of the Popes Coffers,) they grew to somewhat a greater Number. For besides the *Legates*, and the *Cardinal Bishop* of *Trent*, there were present *Four Archbishops*, *Eight and Twenty Bishops*, *Three Abbots*, and *Four Generals*. And [d] these *Three and Forty Persons* made the *General Councel*. Among whom [e] Two of the Archbishops were

d Hist. Conc. Trid. Ibid. *Ex quibus 43. Concilium illud Generale Constabat.*

e Ibid. & apud Sleidan. lib. 17. *Cæterum in quatuor illis Archiepiscopis erant duo, velut personati. Olaus Magnus Upsalensis, & Robertus Venantius Scotus, Armachanus. Erat autem hic cæcus, & tamen non solùm missificabat, verum etiàm per celeres equos currebat. Hos ergò duos Pontifex in Cœtu Tridentino esse voluit, ostentationis causa tantum, quasi isti duo populi tam longinqui, Gothi & Hiberni, potestatem ipsius agnoscerent, cùm illi revera, præter umbram, & nudum Titulum, nihil haberent.*

only

only Titular, being the Popes Penſioners at *Rome*, and now ſent to *Trent*, to increaſe the Number, and to depend upon the Legates, but in thoſe Churches, whereof they bare the Names, had they nothing to do; nor were they any lawful and true Biſhops at all. The one of theſe was *Olaus Magnus* the *Goth*, who went for the Archbiſhop of *Upſale* in Swedeland; and the other Blind Sir *Robert* the *Scot*, who appeared for the Primate of *Armaugh* in *Ireland*, and of whom it was then commonly ſaid, that as poreblind as he was, yet had he the commendation to ride poſt the beſt in the World. And with theſe men they began their *Oecumenical Chapter* at *Trent*.

CXCI. Where the [a] *Firſt Seſſion* was ſpent in Ceremony, and opening the Councel; the [b] *Second* in preſcribing Orders to themſelves and their families; the [c] *Third* in reciting the Symbole of the Church, which we call the Nicene Creed; (and it had been well, if they had extended it no further, with * adding ſo many New Articles of Faith to it, as afterwards they did; But in the [d] *Fourth Seſſion* they began their *Anathema's*, and Curſed all other perſons of the World, that did not receive their NEW CANON of SCRIPTURE, in ſuch manner and form, as they were then pleas'd firſt to appoint it. And this bringeth the ſtory of their proceedings home, to that matter which we have ſet forth in all Ages of the Church before.

[a] 13 Decemb. 1545.
[b] 7 Januarii 1546.
[c] 4 Februarii 1546.
* In Bulla Papæ Pii Quarti.
[d] 8 Aprilis An. Dom. 1546.

CXCII. At this Aſſembly in *Trent*, they had their private *Congregations*, which were appointed to be kept twice a week at one of the Legates Houſes, for the propoſing, debating, and framing of all their *Decrees*, before they were brought to be voted and defined abroad in any publick *Seſſion*; for by this means the Legates would be ſure, either to have every

every thing prepared to their own mind, and be able to number the voices before hand which way they would be given, or else not to suffer the matter to be brought to any open definition in their *Councel* at all. The CANON of the SCRIPTURE therefore being propos'd and discoursed of in four *Congregations*, some urged the distinction that Saint *Jerom* had herein made, as a known Rule and direction for the Church, to whom they added S. *Augustine* and S. *Gregory*, who both made a difference between the *Canonical* and the *Other Books* of *Scripture* in the *Old Testament*. Some thought it better to make no distinction at all, but to follow the Councel of *Carthage*, or Pope *Innocent* the first, by making a general Catalogue of *all the Books* together, and to say no more. Others desired to have them sorted into Three Ranks, the *first* of those which have been alwayes held and believed to be divine; the *Second* of such, as have been question'd by some particular men, but received into Canonical Authority by the Church; and the *third* of those, whereof there hath never been any assurance, which are the seven Books of *Tobit*, *Wisdom*, *Ecclesiasticus*, *Judith*, *Baruch*, and the *Maccabees*, besides some Chapters of *Daniel* and *Hester*. But there were certain persons among them, (of whom *Catharin* was the chief, who made it a main part of his business, to oppose the Writings of Cardinal *Cajetan*,) that would needs have them *all* declared, to be in *all parts*, as they stand in the *Latin Bible*, of *Divine and Equal Authority*: Only the Book of *Baruch* troubled them, which was never put into the Number, either by the *Pope*, or the Councel of *Carthage*; but howsoever, because it was sometimes *read* in the Church, this alone was thought reason enough by them, to have it made *Canonical*. And in the end the voices of

of theſe men, with ſome others that were got to be of their faction, (though by divers of the more learned ſort there confronted,) made the major part of XLIII, or ſome *Few Perſons* more, and prevailed for an *Oecumenical Decree* of all the Biſhops in the World.

CXCIII. For when the day of *Seſſion* came, this Decree was drawn up and voted by them, [a] "*That* "*the Synod doth receive with* EQUAL *Veneration, all* "*the Books of the Old and New Teſtament, together with* "*the unwritten Traditions belonging both to Faith and* "*Manners, as proceeding from the Mouth of Chriſt, or* "*dictated by the Holy Ghoſt.*---*That among theſe Books,* "Tobit *and* Judith, Wiſdom *and* Eccleſiaſticus, Ba- "ruch *and the* Maccabees, *together with the Parts of* "Daniel *and* Heſter *ought to be numbered*; ---*And that* "*if any perſon doth not receive them All* as *Sacred and* "*Canonical*---*Let him be Accurſed.*

[a] Conc. Trident. Seſ. 4. *Sacro-Sancta, œcumenica & generalis Synodus Tridentina*--*Omnes libros tam veteris quàm Novi Teſtamenti, cum utriuſque unus Deus ſit Author, nec non Traditiones ipſas (ſive ſcripto) tum ad FIDEM, tum ad Mores, pertinentes, tanquàm ore tenus à Chriſto, vel à Spiritu Sancto dictatas*—*PARI pietatis affectu ac reverentiâ ſuſcipit & veneratur. Sunt vero Libri Sacri, ne cui dubitatio ſuboriri poſſit, quinam ſint, hi infra ſcripti; Teſtamenti Veteris Quinque Moſis, Joſua, Judices, Ruth, Quatuor Regum, Duo Paralip. Eſdras, Nehemias, Tobias, Judith, Eſther, Job, Pſal. Parab. Eccleſiaſtes Cant. Canticorum. Sap. Eccleſiaſticus, Eſaias, Jerem. Baruc. Ezech. Dan. XII. Proph. minores, & Duo Maccabæorum.*——*Si quis autem Libros ipſos integros cum omnibus ſuis partibus* ——*pro Sacris & Canonicis non ſuſceperit ANATHEMA SIT.*

CXCIV. Wherein that which they define concerning *unwritten Traditions*, is no leſs againſt the Truth, and againſt all Antiquity, then what they determine ſo raſhly, and yet ſo magiſterially, without any example, or *Catholick Tradition* before them, about the *New Scriptures*. But as they had neither *Councel*, nor *Father*, nor *Schoolmen*, nor *other writer*, that ever ſpake like them in former Ages, ſo at this very time, they had none but their own ſmall and inconſiderable number to give a ſuffrage to this their Synodicall, or (as they moſt untruly and vainly called it) their *Oecumenical Decree*. For of the *Greek Church* they had not one, unleſs it were ſome ſuch as

as blind Sir *Robert* of *Scotland* was; of the *English* a few, (for the Bishop of *Worcester* *Richard Pates* was not yet come among them, and when afterwards He went thither, He was there but in a private and personal capacity, having no employment given him from the *Church of England*,) of the *Helvetian*, *German*, and *Northern Churches* none; of the* *French* Scarce Two, of the *Spanish* not many; all the rest we find to be *Italians*, (and they, as yet, no such great number of them neither,) among whom divers were [a] the *Popes Pensioners*, and sent thither [b] to out-ballance other mens voices; some of them titular, and some [c] unlearned. And was it ever heard in the World before, that XL Bishops of *Italy*, assisted peradventure with *half a Score* others, should make up a *General Councel* for all *Christendom*? wherein, as there was not [d] any one greatly remarkable for learning, that voted this *Canonical* Authority to those Books, which by the Consent of the Oriental and Occidental Churches were ever held to be *uncertain* and *Apocryphal*, so some of them were Lawyers, perhaps learned in that profession, but of little understanding in Religion; and though othersome were Divines, yet many of them were of less then ordinary sufficience; but the greater Number

* Sleidan. Comment. lib. 17. *In his duo Galli, quinque Hispani, Illiricus unus, Reliqui omnes Itali.*

c Hist. Concil. Trid. lib. 2. *Muti inopes spe ac pollicitationibus illecti, quibus prospiendum fuit, nec enim tam parcè ac tenuiter Trid. nti atq; Romæ sustentari potuerunt. Romæ enim quùm NULLA essent Auctoritate, vitam humilem & aliis obnoxiam tolerabant. In Concilio autem majores sibi animos sumebant, & crescente existimatione, rem quoque auctiorem expectabant.* Item, Joh. Sleid. lib. 17. Anno 1546. *Erat Romæ Olaus Magnus. Huic Pontifex Archiepiscopatum Gothicum, licet extrà commercium Eccles. Rom. positum, confert & Concilio Trid. interesse jubet, & ad victum quotidianum aureos dat Mensiruos quindecim.* b Claud. Espens. digress. 1. ad 1. cap. epist. ad Titum. *Factum est posterioribus Seculis, ut quod meritò in Conc. Basil. Ludovicus Arelatensis querebatur: in Conciliis id Demùm fiat, & necessario fiat, quod Nationi placeat Italicæ, ut quæ sola Episcoporum, (qui & ipsi soli vocem illic decisivam habent,) numero Nationes alias æquet aut superet, sicut scripsit lib. 1. de Gestis ejus Concil. Æneas Sylvius nondum Pius. Hæcilla est Helena, quæ nuper Tridenti obtinuit.* s Alf. à Castro. de hær. Puint. lib. 3. *Eorum aliqui nec benè Latinè legere noverunt. Cujus rei exempla sunt Episcopi Italici.* d Hist. Conc. Trid. lib. 2. *Audax incæptum videbatur 5. Card. & 48. Episcopos, auctoritatem Canonica Libris anteà incertis & Apocryphis dare. In his tamen præsulibus non temerè reperiri aliquem præcellentis doctrinæ laude insignem; Legulcios esse aliquot, in juris professione fortè doctos sed Religionis non admodùm intelligentes, perpaucos Theologos, eosque eruditione infrà vulgus Theologorum, plerosque Aulicos, ex iis aliquos titulares tantùm, & Episcopos Magnam partem Civitatum adeo minutarum, ut si quisque clerum & populum cui præsit, referat, vix omnes Millesimam Orbis Christiani partem repræsentent.*

were

were Courtiers, and Biſhops of ſuch ſmall places (or dignities only titular,) that Suppoſing every one to repreſent the Clergy and people from whom he came, it could not be ſaid, that one of a Thouſand in *Chriſtendom*, was repreſented in this pretended *Council*.

CXCV. Thoſe few Perſons that voted this *New Decree*, alledged for themſelves the Canon of the Council at *Carthage*, and the Doubtful Decrees of Pope *Innocent* and *Gelaſius*. But if they had followed any of theſe Patterns, they would never have put the Book [b] of *Baruch* into their *Canonical Catalogue*; nor ſaid, that any of the *Reſt* (now conteſted) ought [c] to be the *Rule of Faith*, no leſs then *thoſe* which are not conteſted; nor would they have added their *Anathema* againſt all men that were otherwiſe minded. How thoſe *Two Popes*, together with [d] S. *Auguſtin*, and the *African Council*, are to be underſtood, and taken in that ſence, which may not contradict both themſelves, and the univerſal doctrine of the Church in their times, and in all times before them, we have at large ſet forth in their own Ages, nor can any thing be brought more to the purpoſe or better and more truly to expound them, then the judgement of *Toſtatus*, and Cardinal *Cajetan*, who for the happineſs and depth of their underſtanding, as likewiſe for their admirable induſtry and diligence, were accompted the prime Divines of thoſe times wherein they lived, and many more ages beſides, being ſo well read in the *Scriptures*, together with the *ancient* and later *Doctours*, whom they had ſtudied from their child-hood, that there was no Prelate or perſon in the *Council* of *Trent*, who might have thought himſelf too good to learn of them. And if in this little new *Council* and Decree they had proceeded no further then S. *Auguſtin* or the *Africans* and *Innocent*

[b] Concil. Trident. Seſſ. 4.

[c] Ibid. *Omnes itaque intelligant quibus potiſſimum teſtimoniis ac præſidiis in Confirmandis Dogmatibus, &c. ipſa Synodus uſura ſit.* Hoc eſt, Libris omnibus prædictis.

[d] Lib. 2. de Doctr. Chriſtiana.

did, there might have been some tolerable sence and explication given of it; whereas by the Terms wherein they have now addressed it, they have left the world no way, either to reconcile it to the former, or to render it sufferable to the future Ages of the Church. For whosoever receiveth this *Council* of *Trent*, he must not only receive the controverted and additional *Books* of the *Old Testament*, as permitted to be *Read* for instruction and good examples of manners, (which was all that ever the *Church* allowed to them;) but he must likewise take and believe them, *under pain of eternal damnation*, to be in all parts *Equal* and of *like Authority* to the writings of *Moses* and *the Prophets*, for the establishing of his *Faith*, and founding the main points of his Religion upon them: And, which is more, must not only believe so *himself*, but be bound also to believe, that [a] every one is *Damn'd*, who doth not herein believe as much as *he*, or thinketh any man can be *Saved*, that believeth otherwise then *he*, and the *Council of Trent* doth. Which shutteth up the doors against all moderation, and Christian Charity, from ever coming in, to abide in their dwellings that are tyed to maintain their own Errour (this and many more) with such passionate severity.

[a] Concil. Trid. Sess. 4. *Si quis ipsos Libros cum omnibus suis partibus, &c. Non susceperit, ANATHEMA SIT.* Et in Bulla Papæ Pii 4. ad finem Concilii de Professione Fidei Tridentinæ, *EXTRA HANC FIDEM NEMO POTEST ESSE SALVUS.*

CXCVI. Somewhat they think is said to defend this *Decree* of their *Council* from novelty, when they produce Pope *Eugenius*, and the Council of *Florence*, delivering to them the same *Canon of Scripture*, which they have delivered to others; and which he received (at near a thousand years distance) from *Gelasius*; *Gelasius* from S. *Augustin*; S. *Augustin* from the Council of *Carthage*; and the Council of *Carthage* from Pope *Innocent*; For these be all the Authorities, whereunto they are able to pretend for XV hundred years together, and upwards, since their *New Cononical*

Canonical Scriptures were first written. But, besides that these Authorities are some of them uncertain, and some misconstrued, and that none of them were ever taken (during all the respective Ages before, neither by one Writer, nor other,) in that sence to which the Masters and the Disciples of *Trent* have lately stretch'd them; we will be bold to say, that they shall never be able to shew the Curstness of their *Anathema* out of any, or all these Authorities together. For howsoever after S. *Augustin's* time, they may happen to find Two or Three Writers, that sometimes numbred the *Books* promiscuously, as *he* and the Council of *Carthage* did; yet they can never find, that any of those Writers either made the Ecclesiastical Books EQUAL to the Canonical in their proper nature and Authority, or that *Gelasius*, or *Eugenius* himself, (if the wandring *Decrees* that go under their Names were worth the while to be here mentioned,) set their *Anathema* and their *Curse* upon any man, to exclude him from the Communion of God's Church upon Earth, and from all interest in the Kingdom of Heaven, if he would not forsake the *Old Canon*, to follow the *New*, and make no difference at all between *Moses* and the *Maccabees*: For this is it, (making the Two Canons EQUAL, and pronouncing them ACCURSED that were otherwise minded,) which the Council of *Trent* hath done, and done it the first of any other Persons in the world.

CXCVII. For which their doings herein they have nothing to plead. For either must they plead the common *Testimony* of the Church before them, or a peculiar *Revelation* given them to this purpose by God himself, or the special *Power* of their own Church, to alter and advance the former condition of the *Books* (now debated) at their pleasure. But

firſt, the *Teſtimony* of the *Catholick Church*, whereby this Controverſie, (to manifeſt the Perpetual Tradition, or matter of fact in it,) ought to be decided, is altogether againſt them, as we have produc'd and proved it in *every Age* both under the *Old Teſtament*, and under the *New*. Then, to any ſpecial *Revelation* that they had about this matter, they do not pretend themſelves; nor are there any ſuch *New Revelations* given in theſe times, (and where they are pretended, they are never to be admitted,) which be oppoſite to the *Ancient Rules* of *Verity* and *Religion* received by the Church of God in all times heretofore. And for the *Power* that they had at *Trent*, to regulate either their own Church, or any other, in things of this nature; as we know none they have, ſo it is their own [a] Confeſſion that none they ought to have, challenging no other power in this particular, then only to *Declare* what *Books* were truly and properly *Canonical* in the Church before, and not to *make* them ſo, otherwiſe then *God* had formerly both *made* and *declared* the perfect CANON of HIS SCRIPTURES to their hands.

CXCVIII. When they cannot tell elſe what to ſay, they are (ſome of them) content now, to let the *Books*, (promiſcuouſly numbred in one general Catalogue, be diſtributed into Two ſeveral Ranks of a [b] *Firſt* and a *Second Canon*. And truly for aſmuch as pertaineth to them in the *Old Teſtament*, (for we acknowledge no ſuch diſtribution in the *New*,) there may be a good uſe made of this diſtinction, whereby to reconcile the Epiſtle of Pope *Innocent*, (if ever there was any ſuch,) and the Catalogue, that S. *Auguſtin* and the Council of *Carthage* made,

[a] Bellarm. de verbo Dei, lib. 1. cap. 10. Sect. Itaque. *Non dicimus, Eccleſiam, id eſt, Papam poſſe pro ſuo arbitratu facere Librum Canonicum de Non Canonico, &c. Fatemur enim Eccleſiam nullo modo poſſe facere Librum Canonicum de Non Canonico, nec contrà; ſed tantùm declarare, quis ſit habendus Canonicus; & hoc non temerè, nec pro arbitratu, ſed ex veterum teſtimoniis, &c.* Which *Teſtimonies* have been fully related; and proved to be againſt him in this *Scholaſtical Hiſtory*, and *Treatiſe* of them all.

[b] Sixt. Senenſ. Bibl. lib. 1. Sect. 1. *Canonici Libri duobus inter ſe Ordinibus diſtinguuntur; quorum alter Prior eſt, alter Poſterior.---Canonici Primi Ordinis, (quos Proto-Canonicos appellamus) ſunt indubitatæ fidei.-----Canonici Secundi Ordinis, (qui olim Eccleſiaſtici vocabantur, & nunc à Nobis Deutero Canonici dicuntur,) Illi ſunt, de quibus, quia non ſtatim ſub ipſis Apoſtolorum temporibus, ſed longè poſt ad notitiam totius Eccleſiæ pervenerunt, inter Catholicos fuit aliquando ſententia anceps, veluti ſunt in V. T. Libri Tobiæ, Judith, Baruch, &c.*

to

to the Universal Consent of the *Church*, before, and after their times. For the *Second Canon* was never made EQUAL to the *First*, nor did they intend to attribute the LIKE Authority in all things to *all* the *Books* of either sort together. But in the mean while there will be no such use of this distinction had, to reconcile the *Decree* of the Council at *Trent*, either to S. *Augustin*, or to S. *Augustin*'s Ancestors, or to *any other* Ecclesiastical writer that follow'd him. For our new Masters will by no means grant, that the *Books* of the *Second Order* are to be distinguished from the *first*, as any way *Second* or *inferiour* to them in dignity, but contend and believe, that they have *both alike* as much *Truth*, and *Equally* as much *Authority*, the one as the Other; admitting no other difference between them, then a difference of *Time* only, wherein they were written, and made *known* to the world; and hereupon commanding all the World, upon pain and peril of their Eternal perdition, to believe as they do, (or at least say they do, if a man might believe and trust them,) that it is no less a necessary *Article* of the *Christian Faith* to believe the *Books* which we call *Apocrypha*, to be as *Canonical* as the other are, and both to be penn'd by the *Holy Ghost*, then to believe that *God* is the *Creatour* of *Heaven and Earth*, or that *Christ* was *Born* of the *Blessed Virgin*; for they have[a] put *both these*, and the *Decrees* of the

[a] Concil. Trid. in Bulla super forma Juramenti Professionis fidei. *ut unius ejusdim Fidei Professio uniformiter ab Omnibus exhibeatur, unicáque & certa illius Forma cunctis innotescat, -Formam ipsam publicari fecimus --& juxta hanc ac non aliam formam, professionem Fidei solenniter fieri Auctoritate Apostolicâ districtè præcipiendo Mandamus, hujusmodi sub tenore EGO N. firmâ fide credo & profiteor Omnia & singula, quæ continentur in Symbolo FIDEI, quo S. ROMANA ECCLESIA utitur. viz. CREDO in unum Deum Patrem Omnipotentem, Factorem Cœli & Terræ, --& in unum Dominum Jesum Christum Filium Dei--qui incarnatus est de Sp. S. ex Maria Virgine, &c. ---Ejusdem Ecclesiæ Observationes & Constitutiones, —Sensum S. Scripturæ--Septem Propriè Sacramenta--Doctrinam de*

peccato Originali, & Justificatione, --Propitiatorium & proprium Missæ Sacrificium pro vivis & defunctis, —Transubstantiationem, —Communionem sub altera tantùm Specie, Purgatorium--Invocationem Sanctorum, --Imaginum venerationem, Indulgentiarum potestatem, --Romanam Ecclesiam omnium Ecclesiarum Matrem & Magistram, --Romanum Pontificem B. Petri Successorem, & Jesu Christi Vicarium,-- Cætera item OMNIA à Tridentina Synodo tradita, definita & declarata, indubitanter recipio atque profitor, simúlq; contraria Omnia, atq; Hæreses ab Ecclesia (Romanâ prædictâ) damnatas, rejectas, & ANATHEMATIZATAS, EGO Pariter DAMNO, REJICIO, ANATHEMATIZO. Hanc veram Catholicam FIDEM, Extra quam NEMO SALVUS ESSE POTEST--veraciter teneo, spondeo, voveo, ac juro. Sic me Deus adjuvet, & hæc Sancta Dei Evangelia. —Nulli ergò omninò hominum liceat hanc paginam nostræ voluntatis, & Mandati infringere, —Si quis autem hoc attentare præsumpserit, indignationem omnipotentis Dei, ac B. Petri, & Pauli Apostolorum ejus, se noverit incursurum.

Council

Council of Trent together, all into *One* and the ſame *Creed*; without which, (according to their New, uncharitable, and unchriſtian Religion,) *No Body can be Saved.* Wherein they have ſet themſelves at open defiance with the Church, and *Curſed* that which *God* hath *Bleſſed.* But while we are in awe of S. * *John's* Curſe, we fear not *theirs*; and by the grace of God *our Foundation*, which is [a] *Built* upon *the Prophets* and *Apoſtles*, [b] ſtandeth ſure.

* Revel. 22. 18.
[a] Epheſ. 2. 20.
[b] 2 Tim. 2. 19.

CHAP. XIX.

The Concluſion and Summary of all the Former CHAPTERS.

CXCIX. THe Concluſion therefore of all this Diſcourſe will be, That the *Religion* of the *Church of Eng.* in her *Article* concerning the *holy Scriptures* (whereunto the publick Confeſſions of the *Reformed* & *Proteſtant Churches* abroad, beſides the *Chriſtians* of the *Eaſt* & *South Parts* of the world be agreeable) is truly *Catholick.* That the Ancient Church of the *Old Teſtament* acknowledged no other Books to be *Canonical*, then we do. That our *Bleſſed Saviour* and his *Apoſtles* after him received no other. That the *Several Ages* following adhered to the ſame *Canon.* That the Authors of the Books of *Tobit* and *Judith*, and the reſt of that order, were no *Prophets* inſpired of God to write his *Authentical Scriptures.* That they who firſt put theſe *Deutero-Canonical* or *Eccleſiaſtical Books* into the *Volume* of the *Bible*, did not thereby intend to make them *Equal* to the *Books* of *Moſes* and

and the Prophets, but only to recommend them unto the private and publick *Reading* of the *Church*, both for the many excellent *Precepts* and *Examples of Life*, that be in them, and for the better knowledge of the *Hiſtory* and Eſtate of God's people from the time of the *Prophets*, to the Coming of *Chriſt*. That it is not in the power of the *Roman* Church, nor any *Other*, either to make *New Articles* of *Faith*, or to make any Books *Sacred* and *Canonical Scriptures*, (ſo as to be the binding *Rules* of our *Faith* and *Religion*,) which were not ſuch in their *own Nature* before, that is, certainly *inſpired* by *God*, and by [a] his *Authority* only ordained to be ſuch, from the time when they were firſt written. And laſtly, That adhering to the Ancient *Catholick Faith* and *Doctrine* of the *Church*, we cannot admit or approve any ſuch *New Decree* as it hath lately pleaſed the Maſters of the *Council* at *Trent* to make; who have not only obtruded *theſe Books* upon their own people, to be received as *true* and *authentical Parts* of the *Ancient Teſtament*; but have likewiſe *Damn'd* all the world beſides, that will not recede from the *Univerſal Conſent* of the *Chriſtian Church*, and ſubſcribe to that horrid ANATHEMA, whereby they have moſt raſhly condemn'd ſo *many Ages* of *Fathers* and *Writers*, before them. And if there were no other cauſe to reject the pretended Authority of this late and exorbitant *Aſſembly*, (as there be many more,) *this* only is enough.

[a] Nota. *Eccleſia enim Teſtis tantùm & Index eſt de Receptis omni tempore Scripturis Sacris, quæ ab ipſo Deo primam & cæleſtem ſuam habent originem; Idcircò, neque QUOAD NOS Auctoritatem ullam ab hominum teſtimoniis mutuantur.*

CHAP.

CHAP. XX.

The Remainder.

CC. THere remains nothing now, but that having laid our *Foundation* sure upon the *Canonical* and *undoubted Scriptures*, wherein the will of God, and the Mysteries of our whole Religion are Revealed to us, we proceed from the Truth and Principles of our *Belief*, to a Righteous, sober, and holy Regulation of our *Lives*, in the strict and uniform *Practice* of all Religious duties and Obligations, that these *Divine Scriptures* have laid upon us.

COROLLARIUM.

* CANON ECCLES. ANGLIC.——*Ne quid Unquàm Doceatur, quod religiosè teneri & credi debeat, nisi quod consentaneum Sit Doctrinæ* VETERIS & NOVI TESTAMENTI, *quódque ex illâ ipsâ Doctrinâ Catholici Patres & Veteres Episcopi collegerint.*

* Editus est hic *Canon*, unà cum *Articulis Religionis* Anno Domini MDLXXI.

DEO OPTIMO MAXIMO,
SACRARUM SCRIPTURARUM
CONDITORI,
Sit
Laus, Honor,
Et Gloria, in Secula
Seculorum.
Amen.

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I.

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Leo the Tenth.
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